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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., April 1, 1926

NEW SERIES
VOLUME XXVIII, No 12

NOTICE.

The Convention Board will pay the traveling expenses of all Pastors who attend a Regional Conference from April 1 to 9. Let no Pastor fail to be present. When home from the Conference, mail in your expense account to the Board Office.

R. B. GUNTER,
Corresponding Secretary.

Rev. J. T. Upton, of Arcola, Miss., will be located at Coal Gate, Oklahoma, after April 1.

Rev. W. I. Allen, of Peoria, Miss., has placed the Record in the budget of Robinson church.

Dr. R. J. Bateman of Ashville, N. C., will preach the Commencement sermon for Mississippi college May 23.

Pastor Madison Flowers, we hear, will accept the call to Schlater and Morgan City, giving up the work at Shelby.

J. L. Blankenship and wife have returned from a five weeks evangelistic engagement in California and are now singing in a meeting in First Church, Galveston, the preaching being done by Pastor T. F. Harvey.

Dr. J. C. Owen, former pastor of Fifteenth Avenue Church, Meridian, writes from Zebulon, N. C., that he is in a great meeting in their new church; crowded houses, more than forty professions in one day. His time is all engaged to the end of June.

Pastor James A. Chapman moves from Allen to Wesson, Route 3, to give two Sundays to Strong Hope Church and two to Bethel, in Copiah county. He will also preach to Pearl Valley church. Strong Hope has bought a parsonage. Eight were received into Bethel Church in February, one of them for baptism.

Invitations have been issued to the marriage of Doctor James Hollins Lipsey and Miss Marjorie Craig Gammack. The young lady is the daughter of Rev. and Mrs. John Wilson Gammack of Glen Cove, Long Island. The groom is the son of Dr. and Mrs. P. I. Lipsey. He has recently located in Memphis where he has opened offices in connection with Dr. J. F. Shea on Madison avenue, near the Baptist hospital.

The editor regretted that he was able to attend only one session of the Convention at McComb, the one on Wednesday night. If all the sessions were like this there is no question that it was the best ever. The large auditorium was full, including the galleries and many people were turned away. It was an earnest, serious body of people. The singing was second to none we have ever heard at a convention. Not only were the songs well selected and led by Brother A. S. Johnston, but the special selections by the Woman's College Glee club, the Mississippi Quartet at the Bible Institute and Prof. Sellers lifted the people to a high plane of worship. The pageant by the B. Y. P. U's of McComb and the address of Dr. McGlothlin inspired a great vision of possible service and life. You will read with pleasure the full report by Brother W. E. Lee.

Sunday School and B. Y. P. U. Convention

McComb, Miss., March 23-25

Walton E. Lee

At the hour appointed for the opening of the thirteenth annual session of the Mississippi Baptist Sunday School and B. Y. P. U. Convention the spacious auditorium of the First Baptist Church, the place of meeting, was nearly full of messengers assembled from every section of the state, with others still coming. The president, Dr. D. M. Nelson, called the meeting to order. "America" was heartily sung and Bro. J. E. Byrd led in prayer. A devotional service was conducted by Bro. E. L. Davis, pastor of the Pontotoc Church. A feature of the devotional service was a song by the Mississippi Quartet. "That Christ might dwell in your heart by faith" was the scriptural basis of a stirring message by Bro. Davis, emphasizing a necessity of letting Christ dwell within if we succeed in the work in which we are engaged.

In the splendid welcome address delivered by Hon. F. D. Hewitt, three reasons were assigned as to why the Convention is welcome: (1) Because of who it is that is welcoming, (2) Because of who it is that is welcomed, and (3) Because of that for which we have come.

The address of welcome was happily responded to by Hon. T. E. Mortimer.

Dr. Nelson, the president of the Convention, is not a preacher, but preached a sermon in his annual address that any minister might be congratulated on delivering. The text was, "The Word of God Is Not Bound", emphasizing the boundlessness and resistlessness of the Word of God. It was a splendid defense of the old Book. The president appointed Mr. H. L. Watts, Rev. E. V. May and Miss Sallie Payne Morgan a committee on nominations, and Rev. Rowland Leavell, Mrs. Ned Rice and Mr. Jewel Kyzar a committee on resolutions.

Three telegrams bearing invitations for the next meeting of the Convention were read to the assembly—one from Jackson, one from Hattiesburg and one from Greenwood.

In the afternoon a telegram from Dr. Lincoln McConnell, saying that sickness in his family would prevent his filling his place on the program, brought disappointment to the Convention, but upon the invitation of Bro. Byrd, Dr. Gracie of Cork, Ireland, was present and took Dr. McConnell's place. He brought a stirring message of the work of Irish Baptists and the program seemed not to suffer in the least by the change. Dr. Gracie is in America in the interest of a Theological Seminary in Ireland and made an earnest plea for the enlargement and strengthening of the institution.

The evening session closed with prayer led by Dr. P. H. Eager, former Professor of English in Mississippi College.

Second Day—Morning Session

The work of the day began with the various conferences presided over by experienced leaders. The various problems and phases of both S. S. and B. Y. P. U. work were discussed, which

proved helpful. To some it was difficult to decide which conference to attend since a need was felt for the good things given out in each.

Following the conference period a very inspiring song service was conducted by Bro. A. S. Johnston, under whose leadership were all the song services of the Convention.

The president announced the receipt of a message from Bro. J. E. Buchanan, the secretary of the Convention, stating he would be unable to attend this meeting, and Rev. W. E. Lee was appointed to keep a record of the proceedings.

The discussions of this morning's joint session were on B. Y. P. U. work under the direction of Bro. Auber J. Wilds.

"If It Isn't Missionary, It Isn't B. Y. P. U." had been assigned to Dr. F. M. Purser, but in his absence was discussed by Miss Celia Derschel from the Woman's College. Bro. Wilds said concerning the address, "I do not believe Dr. Purser could have beat that", and he voiced the sentiment of the Convention.

Bro. W. L. Meadows told the Convention in a forceful way how to maintain a B. Y. P. U. in a country church. He emphasized the following essentials: (1) Proper leadership, the chief leader being the pastor; (2) Proper organization; (3) There must be real training; (4) Proper spirit; and, (5) Make the work practical.

Mr. H. V. Hamilton brought greetings from the S. S. and B. Y. P. U. workers of Arkansas, he being the secretary of this work in that state. He discussed in a very effective way "The Southern Baptists' Greatest Asset". The speaker declared that the greatest asset of Southern Baptists is not our educational institutions, nor our hospitals, however great these may be, but our splendid young people, and assigned many reasons why this is so. The young people possess five things which should be capitalized and looked after in their training. These things are: (1) Yearning; (2) Orthodoxy, or right thinking; (3) Unity; (4) Task, and (5) Holdings.

This session closed with prayer led by Bro. James Street.

Afternoon Session

A song service followed by prayer led by Prof. M. P. L. Berry opened this session of the Convention.

The consideration of the work of the young people, under the direction of Bro. Wilds, was resumed.

Miss Annette Corcan spoke of how best to maintain a county organization of B. Y. P. U. workers by relating her experience in this phase of the work in her own (Pike) county.

The Sword Drill by the Norfield Juniors, under their leader, Mrs. R. R. Welch, was gratifying in that it showed great familiarity with the "Sword of the Spirit" by ones so young. It put some of the older ones to shame.

Annie Lou Oliver of the Crystal Springs Union

rendered a beautiful pianologue with Mrs. Bennett Boyd accompanying.

The work of the B. Y. P. U. sponsor, an office recently inaugurated, was discussed by Miss Bernice Dupree.

Misses Inez Jagger and Carolyn Dorsett of Lucedale charmed the Convention with a special song, beautifully rendered, being accompanied on the piano by Miss Virginia Loftin.

Grafton Bishop of the 5th Ave. B. Y. P. U. of Hattiesburg led us into the Intermediate's world by relating experiences of the Intermediate.

"A Leader's Reward" was interestingly discussed by Miss Verda Von Hagan, assistant in the First Church of Columbus. This was Miss Von Hagan's first appearance before a Mississippi Convention, she having recently come from Oklahoma, but if the young people workers are allowed to choose it will not be her last.

Some splendid suggestions were made by Mr. Hamilton in another helpful message on the "Coordinating the Training Department with the Other Departments of the Church".

The work of the young people in our four colleges was presented in a five minute report by the representative of each, as follows: Mr. Hughey Joe Sturdivant, from Mississippi College; Miss Christine Causey, of Hillman College; Clarke College by Mr. C. E. Crawford; Woman's College by Miss Ruth Douglass; Blue Mountain by Miss Jacqueline Senter.

The awarding of the banners for efficiency in B. Y. P. U. work elicited much interest. The banner for general efficiency as did the Senior and Junior went to the Union at Beaumont. The Intermediate banner was awarded to Griffith Memorial, Jackson. The College banner for the third time went to Clarge Memorial. Attention was called to the fact that Beaumont is only a one-fourth time church.

The session closed with prayer led by Bro. O. P. Estes.

Evening Session

One of the most inspiring periods of each session of the Convention was the song service hour in that the old familiar songs were sung. Bro. Johnston, the leader, manifested great wisdom in this regard.

The nine Unions of the McComb Church under the direction of Mrs. C. C. Wilson presented a pageant, which was impressive and enjoyable.

Dr. W. J. McGlothlin, of South Carolina, brought a message that was uplifting on the subject, "Getting a Vision". Three things were impressed: (1) Let us see God's vision as revealed only in His Word; (2) Let us see afar; and (3) Let us not be deceived. The young people were implored not to be disobedient to the heavenly.

The session closed with prayer led by Bro. L. I. Thompson.

THIRD DAY—MORNING SESSION.

All the conferences were held as on yesterday and were largely attended. This indicated that the Sunday School and B. Y. P. U. workers have come for business rather than pleasure.

After a brief devotional service a consideration of the topics on the program, all of which were relative to the work of the Sunday school as those of yesterday were on B. Y. P. U. work, was taken up. All of the discussions were relative to the needs in this department of work.

Dr. W. S. Wiley, secretary of S. S. work in Oklahoma, brought a helpful message on the "Needs in the Teen Age." Three needs of the Intermediates were simply, practically and passionately pointed out. (1) Real Christian fathers and mothers, (2) An interested pastor, and, (3) the Christ as Saviour and Lord.

The place of Mr. Arthur Flake on the program was filled by Mr. W. P. Philipps, now with the Sunday School Board as the successor of Brother Harry Strickland in organized class work. Mr. Flake was kept from the Convention by serious illness.

Mr. Philipps discussed the "Needs in Administration." Among the outstanding needs in the administration stressed by the speaker were, (1) A real superintendent; (2) Proper and effective organization; (3) Trained Teachers, and, (4) A soul winning objective.

The highest record of attendance, upon call, was made by Columbia, reporting 75. Others deserving notable mention were Immanuel Church, Hattiesburg, with 35, Collins with 27 and Brookhaven with 25.

In the closing hour of the morning session Doctor McGlothlin brought a great message on the "Needs in Teaching." A lamentation was given out because the teaching is being largely done by the women rather than the men. The men shifting this obligation.

The greatest needs in teaching, said Doctor McGlothlin, are, (1) Teachers with a will to teach; (2) Genuine faith; (3) Character; (4) Knowledge; (5) Power of Instruction, and (6), Teachers who work. The final plea was to endeavor to be a good teacher. Whether we have a well equipped building, a live superintendent, a faithful pastor or not, we can, like the Saviour, who had neither of these, taught by the seaside, in the home—anywhere. He was the Great Teacher.

Afternoon Session.

The old hymn, "Majestic Sweetness Sits Enthroned" was sung heartily, as was also "I Need Thee Every Hour." These are types of the songs that constituted the musical programs of the convention and it is no wonder that the spiritual tides ran so high.

The president reported an enrollment of 1188 up to this hour. A later report ran it to more than 1200. The consideration of the needs in Sunday school activity was resumed with Miss Margaret Frost speaking of the needs in the Elementary Department.

Prof. W. I. Thames, principal of the Hattiesburg public schools, was a splendid substitute for Dr. H. M. King in the discussion of "The Needs in Class Organization." The place and purposes of the Organized Bible class in Sunday School activities were forcefully set out by this splendid laymen.

All of the subjects on the program converged into the great subject of Missions and it was supremely fitting that the topic, "The Needs in Missions" be assigned to our beloved Mission Secretary, Dr. R. B. Gunter, for no one is better prepared to discuss it. Three needs were emphasized; (1) An outlook: "Lift up your eyes and look on the fields"; (2) Prayer for laborers: Pray ye the Lord of the harvest that he would send forth more laborers; (3) The spirit of willingness which enables one to say: "Here am I, send me."

The last need in Sunday School work that was spoken of was that of Evangelism by Brother J. N. McMillin. It was forcefully declared that the most outstanding objective in all Sunday School effort is to bring the lost to an acceptance of Jesus as Saviour.

The awarding of the organized class banner was to Calvary church, Jackson with the church at Laurel as a close second.

The report of the committee on nominations was presented and adopted, as follows: Place of meeting next year, Greenwood; Time, Tuesday after the third Sunday in March, 1927; President, Dr. D. M. Nelson; for Sunday school, Vice President Merrill Moore, and for B. Y. P. U. vice president, D. A. McCall; secretary and treasurer, Robert Gandy. The committee on resolutions, in a splendid way, expressed the thanks of the Convention for the royal entertainment received in a set of resolutions which were enthusiastically adopted.

Evening and Final Session.

Dr. McGlothlin in his closing message exhorted by way of introduction that the things of the great convention be conserved. It has been great in attendance (more than 1200), great in

fellowship and great in information and inspiration.

Two scenes in the life of Our Lord constituted the message of the evening. First was at the Last Supper and second The Transfiguration. After the Supper Jesus said: "Arise, let us go hence;" and at the Transfiguration the voice came: "This is my Beloved Son, hear ye Him." We are going down, reminded the preacher, from this great convention into the valley, what are we going to do? was enquired. Earnest was the exhortation to "Hear ye Him." Some places where Jesus should be heard: (1) In the home, (2) In the school, (3) In amusements, and, (4) In choosing life's course. It was a fitting climax for what was acclaimed by every one to be one of the greatest of all our Conventions.

SOUTHERN BAPTIST CONVENTION

The Seventy-first session (eighty-first year) of the Southern Baptist Convention will be held in the City Auditorium, Houston, Texas, beginning at 9 A. M. Wednesday, May 12, 1926, and is expected to adjourn on the following Sunday evening.

The preacher of the Convention Sermon will be Rev. Fred F. Brown, D.D., Tennessee, or his alternate, Rev. Geo. W. Clark, D. D., Louisiana.

A preliminary prayer and praise service is to be held in the Auditorium at 7:30 P. M. May 11, as arranged by the Committee on Order of Business.

Registration

The Secretaries' office for the registration of messengers will be open in the lobby of the Auditorium, Monday evening, May 10, and daily from 8 A. M. to 10 P. M. the remainder of the week. Messengers should register as soon as possible after reaching Houston. It is hoped that everybody will register who is entitled to membership in the Convention.

Credentials

All messengers must present in person their credentials. Each messenger on the Financial Basis (Class I) should present a card signed and supplied on request by the Corresponding or General Secretary in his State. Each messenger on the Association Basis (Class II) should bring a printed copy of the Association Minutes containing his appointment, or a written certificate from the Moderator or Clerk of the Association. All names and postoffices, if not printed, should be very plainly written, preferably typewritten, so as to insure accuracy in the list which will appear in the Convention Annual.

On the acceptance of his or her credentials, each messenger will receive a badge which will admit to the floor of the Convention.

Railroad Rates

Reduced rates to the Convention on the basis of fare and one-half for the round trip, with minimum of \$1 for the round trip, have been granted by the following Passenger Associations:

The Southeastern, the Southwestern, and the Central from all points;

The Transcontinental and the Western from Colorado, Illinois, Iowa, Kansas, Missouri, Nebraska, New Mexico and Wyoming;

The Trunk Line from points in New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburgh), Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of Wheeling, Parkersburg and Kenova).

Round trip tickets will be sold upon presentation of Identification Certificates to ticket agents at time of purchase of tickets. These Identification Certificates are in the hands of State Secretaries for distribution on application, to messengers from their respective States, each Certificate being good also for dependent members of the holder's family.

Round trip tickets will be sold May 6-12 inclusive, and will be good to reach original start-

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Tickets will be validated by ticket agents at Houston before the return journey is commenced.

Holders of the Southeastern Clergy Certificates can purchase at clergy rates (somewhat cheaper than Convention rates) one-way or round trip tickets to Houston for the Convention. If one-way tickets are purchased for the going trip, tickets may be purchased at the same rate for return trip on presentation of Southeastern Clergy Certificate to agent at Houston. But Southeastern Clergy Certificates will not be honored for local travel in Southwestern Territory.

Geo. W. McDaniel, President.

Hight C. Moore,
J. Henry Burnett, Secretaries.

Woman's Missionary Union

The Thirty-eighth Annual Meeting of the Woman's Missionary Union of the Southern Baptist Convention will convene at 8 P. M. on Monday, May 10, in Houston, Texas. Its closing session will be on Wednesday afternoon, the 12th. Thursday all W. M. U. delegates and visitors will have the opportunity of attending almost every session of the Southern Baptist Convention. It was with such a purpose in view that the Union voted to convene this year on Monday before Convention Wednesday. Each State is entitled to forty W. M. U. delegates, including the State W. M. U. Vice-President. Of course, the number of visitors is unlimited. It is hoped that every State Union will have its full delegation in Houston before 8 P. M. on Monday, the 10th, and that a host of visitors will also be present. The hotels and meeting places can care for large crowds.

The Monday night session will be in the interest of the W. M. U. organizations among young people and will take place in the City Auditorium. The five sessions on Tuesday and Wednesday will be held in the First Baptist Church. The Tuesday night session will be devoted to Home and Foreign Missions.

On Saturday, May 15, the all-day session of the W. M. U. Secretaries' and Field Workers' Council will be held in the South Main Baptist Church. It is hoped that all Council members will plan to remain in Houston for this annual meeting of the Council. Visitors are welcome to attend.

Sometime between Wednesday afternoon, the 12th, and Sunday, the 16th, there will occur the post-annual meeting sessions of the three following committees: Margaret Fund; General Board of W. M. U. Training-School; W. M. U. Executive Committee. It is important that the committee members remain in Houston for these three meetings.

Highly important is it, also, that each State arrange for its members of the aforesaid three committees to reach Houston for the pre-annual meeting sessions of their respective committees, the convening hours being as follows and the meeting place for each being the Rice Hotel:

9:00 A. M. May 10, Margaret Fund Committee.
11:00 A. M. General Board of W. M. U. Training School.

2:30 P. M. W. M. U. Executive Committee.

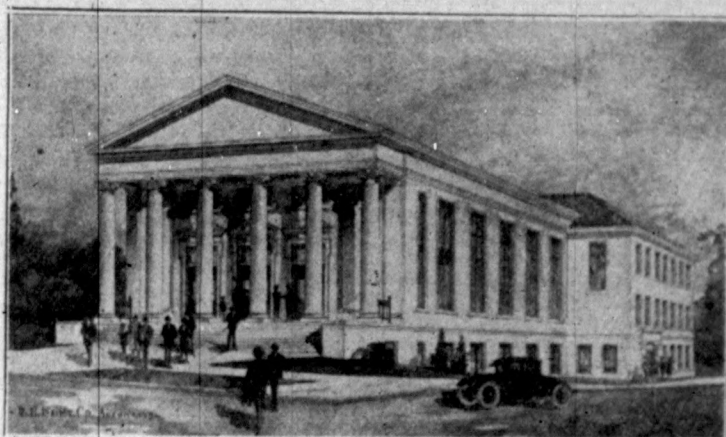
Mrs. W. J. Cox, W. M. U. President.

Kathleen Mallory, W. M. U. Cor.

Secretary.

Pastor W. H. Morgan of Hartsville, S. C., will have Doctor Luther Little of Charlotte, N. C., with him in a meeting beginning April 11. May the Father's blessing be upon these two Ex-Mississippians.

Northern Baptists seem to have gotten themselves into a tangle by drawing the Free Baptists into their convention a few years ago. Now the Free Baptists say that the Convention has no right to define a Baptist Church or refuse co-operation with any church which receives members without immersion.



HAZLEHURST CHURCH BUILDING
Now Being Constructed

HISTORY OF THE HAZLEHURST BAPTIST CHURCH

The undersigned having been requested by the Hazlehurst Baptist Church to write a short history of the church, to be read on March 24, 1926, at the laying of the corner stone of the new church building, now being erected, are pleased to comply with said request.

The matter of the organizing of a Baptist church in the town of Hazlehurst had been advocated for some time previous to any action being taken by the Baptists living in the town, among whom was John D. Stapleton, who had recently moved into the town with his family from Georgia, also Rev. J. R. Farish, L. F. Birdsong, L. L. Brittain and many others, accordingly notice was given for a meeting of all Baptists interested, to be held at the Presbyterian Church in Hazlehurst on Feb. 27, 1870, to consider the matter.

The meeting was held on the above named date. The meeting was organized by calling Rev. W. F. Green, who lived about ten miles west of Hazlehurst, to act as chairman and Rev. W. B. Gallman, pastor of the Damascus Baptist Church, was elected secretary of the meeting.

After singing and prayer, the object of the meeting was explained by the chairman and all those present, and who had formerly been members of other Baptist churches, agreed by resolution to go into the organization of a Baptist church to be located at Hazlehurst and to be called the Hazlehurst Baptist Church and the following persons present at this meeting, were enrolled as members of said church, viz:

Rev. J. R. Farish, Josephine Farish, L. F. Birdsong, Sarah Birdsong, R. C. Prince, Mary Prince, F. E. Heiway, L. L. Brittain, Dicy E. Brittain, L. H. Tillman, Martha A. Tillman, Sezene Tillman, I. N. Ellis, John D. Stapleton, C. M. Stapleton, Carrie Stapleton, Georgia Stapleton; H. Burnley, Blanche Burnley, O. H. Johnson, S. L. Guess, Martha J. Guess, Emily Chiles, Lucretia Curtis, Elizabeth Ballard, Nancy Lambright, and Geo. W. Rogers, 27 in all.

Dr. H. Burnley, having been a deacon of the church from which he came, was recognized as a deacon of this church. L. L. Brittain was elected clerk. Rules of decorum, articles of faith and a church covenant were adopted. Bro. J. R. Farish was requested to preach at the next meeting of the church. On March 25, 1870, Rev. J. R. Farish was called as pastor of the church, who being present accepted the call.

The church having no place of worship of its own, was kindly invited by the Presbyterian Church, Rev. Martin W. Trawick, pastor, to worship in their church, which invitation was accepted and divine services were held there until a new church was built.

On Oct. 16, 1870, the church took under consideration the building of a church house and decided to proceed at once to build, which resulted in the building of a brick church, situated

on the southeast corner of square 27 in the town of Hazlehurst. This site is the same one on which the residence of Mr. Geo. Broome now stands.

A resolution was adopted by the church thanking the Presbyterian Church for the use of their building while the Baptist Church was being erected. While passing it is well to say that ever since the organization of the Baptist Church in Hazlehurst all the denominations in the town have worked together with the utmost harmony and Christian fellowship.

February, 1871, a protracted meeting was held by the church, conducted by Rev. W. F. Green, Rev. Jesse Woodall, Rev. J. A. Hackett and Rev. James Nelson.

May 21, 1871, I. N. Ellis was elected church treasurer and has served in that capacity up to this time.

September, 1871, J. R. Farish resigned as pastor. January, 1872, Rev. W. W. Gwin was called a spastor, who served only a few months. September, 1872, Rev. J. A. Hackett was called as pastor, who served until 1874. April 20, 1873, L. L. Brittain resigned as clerk and F. E. Heiway was elected in his place.

In 1874, Rev. A. A. Lomax was called as pastor and served until 1883.

Soon after its organization the church joined the old Union Association, which association is one of the oldest in the state, having been organized in September, 1820.

The church continued to cooperate with this association until it joined the Copiah Association in 1887. During the year 1887 the matter of forming a new association was agitated among some of the churches in the county and a meeting was held in the Hazlehurst Church, Nov. 11, 1887, attended by delegates from this church and also from Damascus, Crystal Springs and County Line Churches, which resulted in the formation of the Copiah County Association, composed of these four churches with a combined membership of 794. This new association has continued to grow and now has in it 30 churches and about 6,000 members, all the Baptist churches in Copiah County belonging to this association, except some four or five.

The latter part of the year 1887 the church called Rev. B. D. Gray as pastor and he took charge of the work Jan. 1, 1888, and served until April 15, 1893. During the administration of Bro. Gray the church decided to build another church, and a new brick church was erected on the northwest corner of square 34 and the old church building was torn down and some of the material was used in the new building. While this church was being built, the old court house was used as a place of worship.

The new building, when completed, was considered one of the best Baptist churches in the state, and is still being used by the church, until the completion of the new building, now in process of erection.

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETAR
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WHY I SUPPORT THE PROGRAM.

An editor many times feels like breaking over the conventional way of writing and just talk in an ordinary tone like other people. Please let me do it this time.

I am now talking about our program of denominational work, sometimes called the denominational program, or financial budget, or co-operative work. It depends on what side you are looking at, what name you may call it. Of course every reader of the Record knows it means our missionary, educational and benevolent work, at home and abroad; in Mississippi and in all the southern states.

What I am talking about now is, Why I support it. I do support it with tithes and offerings; and also with voice and pen. Every genuine Christian believes in these things and I am not now making a plea for missions and benevolence in general, but for our own particular budget of work. Is this the way to do the work? Is it the best method known to us of carrying on the work of the Master and carrying out his commission? The answer, unhesitatingly, is that it is the best that has been seen.

I have studied the fields in which we are at work, the institutions, boards, the needs, the departments and various places in which and by which our work is carried on, and have come deliberately to the conclusion that the money is being put where it will do the greatest amount of good. This writer was not on any committee which recommended these apportionments, but has been in sympathetic touch with those who have worked at the problems and believes that they have been just to all. The ratio of distribution is fair and just, and so I am ready to put my money and myself into the program.

Another reason why I am ready to support it is that I know the men who are working at the task of making a just distribution of the money. They are from the whole territory of the Southern Convention. They are men of broad and true vision, of financial and denominational experience and genuine sympathy with all our work. They have worked hard on the problem before them. They have listened with open mind to the statement of every interest in the denomination, and made their recommendations after painstaking investigation. I believe in them and I believe they have done the best they could do, and as well as anybody can do.

Another reason why I support the program is that after the ratios have been thoroughly studied out by a small committee, their report is reviewed by a larger committee, appointed by the Southern Baptist convention. And when this larger committee has gone over the work of the smaller committee, approving or revising it, it is then submitted to the Southern Baptist Convention itself where every messenger registers his vote on the matter of ratios. So far as I know this final vote has always been unani-

mous; and that would indicate that it is pretty nearly right.

A further reason for supporting the denominational program is that co-operation is an absolute necessity for carrying out the commission of Jesus. There is no other way for everybody to have a part in it; and Jesus meant for all his people to share in doing his work. If the millions of Baptists in the South are to have anything to do with saving a lost world, the larger part of which is overseas; if they are to do anything toward supplying the destitute places in our own land with the gospel; if they are to relieve suffering and remove ignorance on any large scale, they must join up with others who are engaged in the same task. Those who do not co-operate in the plan of the Convention are doing nothing at this great task. It is a choice between doing nothing and co-operating with those who are trying to obey the Master. Those who are trying to obey the Master are my brothers in Christ, and companions in service. I don't know any way by which the little that I can do can be made widely and permanently helpful except by getting in on the denominational program.

SEEKING GOD.

What do you seek in a revival? Just now there is more said about the need of a revival than we have ever known. Perhaps there is greater need of it than ever before. If we can be truly conscious of the need, that is the first step toward securing it. Let us hope that there is not only the sense of need, but earnest striving in prayer for the coming of a genuine and widespread revival.

But better than the talk about our needs perhaps is the fact that the season is now on us for the beginning of revival meetings and preparation for them. Beginning in the towns and spreading during the summer months through all the country churches we are face to face with a great opportunity.

It is well to ask ourselves pointedly the question what do we seek in a revival. It is not enough to say, Oh we all need to be waked up, to be made better. It is not enough to say that we want people saved. Certainly it is not enough merely to say, well, it is customary to have a revival. And it is not enough to say we must have a revival to keep the church going. It is certainly not the best of motives to seek a revival to allay acrimonious discussion of doctrinal differences. Many good results will come of a revival, but they are not to be sought as the main object.

Unless we can get the central purpose in a revival and devote ourselves to the attainment of that, then all the others will be only temporary, partial and unsatisfying. If we have read the Old Testament to any purpose it was to discover that a revival is a turning to God. It is to seek the face of the Lord and to come into re-Him. If it would emphasize the truth any renewed knowledge of him and fellowship with ter we should like to put it in the biggest letters in the printing shop and write:

Seek Ye The Lord While He May Be Found.

All the weakness and trouble and sin comes from forgetting God. His people are continually rebuked for turning away from God. It is losing touch with God, breaking connection with him that destroys our peace and precipitates us into unrighteousness. It is the loss of the sense of God in our lives that takes away all our strength and renders us inefficient. We will never recover power, we will never have a great revival that does not begin in seeking God and end in finding him and cleaving to him. We must say like David, "Then will I go unto the altar of God; unto God my exceeding joy; yea upon the harp will I praise thee O God, my God."

This means prayer, but prayer that is more than supplication, more than asking for some-

thing. It means confession, contrition, humbling our souls in his presence, returning to Him in renewed surrender of our lives. David said, "One thing have I desired of the Lord that will I seek after, that I may dwell in the house of the Lord all the days of my life." We must have God with us, not in name but in fact. Our hearts must be so sensitive to him that we will say like David, "When thou saidst seek ye my face, my heart said unto thee thy face Lord will I seek." God is seeking us, seeking to establish contact with us, to preserve fellowship with us. We must in turn seek for him. Remember he says, "Ye shall seek me and find me when ye search for me with all your heart." For thus saith Jehovah to the house of Israel, "Seek ye me and ye shall live."

A great revival, a true revival, will come only in this way. He says, "If my people which are called by name shall humble themselves and pray and seek my face and forsake their wicked way, then shall I hear from heaven." God is nigh unto all that call upon him. But remember that seeking God is more than praying. It is not merely asking for something. There must be a heart cry for God himself. Return, O Lord! How long! and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us. If the people in every church in Mississippi will re-establish contact with God, and realize the presence of Christ in them there will be such a revival as we have never yet had.

Seek ye the Lord while he may be found; call ye upon Him while He is near.

RIGHTEOUSNESS TO THE PLUMMET.

If you will look backward now and recall the greatest revival you were ever in, it will furnish you perhaps more than one wholesome lesson. There is one fact that will in all probability stand out conspicuous above all the rest, and that is that the man of God who stood in the pulpit was a preacher of righteousness. We have never known a great revival, and we have been in them for many years, in which Righteousness was not the outstanding theme of preaching. In every case where the roots went deep and the fruits went far and lasted long a new standard of righteousness was lifted up and the people were called to it.

You may go back to the preaching of Jesus and of John the Baptist and you will find that righteousness was the biggest word in their message. That is the meaning of the words, Prepare ye the way of the Lord, make his paths straight. Jesus' sermon on the mount has Righteousness for its subject. The central idea in it is "Seek ye first His Kingdom and His Righteousness." You will find the words continually repeated: Do not your righteousness before men; except your righteousness shall exceed that of the Scribes; blessed are they that hunger and thirst after righteousness. Jesus promised that the Holy Spirit would convict the world of Sin and of Righteousness.

When Peter preached on the day of Pentecost he charged the rulers with the murder of Jesus. When Paul preached to Felix he reasoned of Righteousness and Self Control and Judgment to come. And it has been so with all great preaching which produced revivals all down through the centuries. Righteousness was the theme of John Knox. Holiness was the burden of Wesley's ministry. Jonathan Edwards denounced sin with such power that men trembled for their lives and held to the benches to keep from falling into hell. Sam Jones has been criticized because he told people to "quit their meanness." But many people are living righteous lives today because of his preaching; and few were in his class as evangelists.

The preaching which does not lift up a new standard of righteousness, that does not demand more and better Christian living is worthless. The placid, perfumed fizz that passes for preaching in many places leaves the people where they were before, or more deeply imbedded in sin and worldliness. The revival that does not aim at a higher standard of living and call men to the heights of separation from sin and dedication to God and godliness is not the preaching of the gospel of Christ and will never save a soul. The preaching that does not save a life will not save a soul. If it does not save from sin it will not save from hell. Of course a man can't preach it if he doesn't live it.

Brother A. J. Linton is recovering at the Baptist Hospital after pneumonia and an operation to drain the lung.

Baptists of Coldwater are making plans to build a pastor's home, replacing the one recently burned. It will be a brick bungalow.

The New Orleans Times-Picayune has established a chair of Journalism at Tulane University, giving \$6,000 a year for ten years.

Dr. A. R. Petty, of Judson Memorial Church, New York City, succeeds the late Doctor Russell H. Conwell as pastor of Temple Church, Philadelphia.

Brother T. E. Waldorp goes from Delray to East Winter Haven, Fla., April 1. He will hold his own meeting beginning April 18, having Lloyd L. King to lead the singing.

We affectionately suggest to the editor of the Illinois Baptist that he will get the position of The Baptist Record from reading our columns, not necessarily from what somebody else says about us.

The Baptist and Reflector has an interesting column in which is published some news notes, each week of paragraphs, which appeared in its issue of thirty-five years ago. Think we'll try it some time.

John S. Ramond, director of church finances in First Church, Shreveport, has asked for a meeting of all financial secretaries of Baptist churches to be held in Houston, Texas, May 8, while attending the Southern Baptist Convention.

One Augustus Thomas is now announcing to the world that Mr. Bryan was prepared to advocate a federal constitutional amendment making Christianity the national religion and forbidding all others. Nobody will believe it for a moment except someone who is seeking to discredit Mr. Bryan.

Mr. B. B. Jones, who has given much to education in Mississippi in the last few years, is said to have given \$20,000 to the endowment fund of Millsaps last week. Mr. Jones proposes to lift Mississippi higher up on the rung of the educational ladder and has plans for a great educational movement in the near future.

Every now and then some brother who claims there are no modernists among Southern Baptists wakes up to find one right under his nose. Witness the attack of Dr. D. J. Evans of First Church, Kansas City on the Old Testament as a book of such low moral standards as to make it unsuitable for children to read. But The Word and Way exhibits a healthy reaction. It doesn't take a nose a hundred miles long to smell some things.

Rev. E. E. Ballard, who has been circulation manager for the Baptist Record for the past

year, goes to Louisville, Ky., the first of April and will be associated with Rev. Allen Bissell in the work of raising endowments for educational institutions. We are sorry to lose him from Mississippi, and he will carry the love of his brethren in his new field of labor.

The secular papers two weeks ago carried the news item from Kansas City that Dr. D. J. Evans, pastor of First Baptist Church, had belittled the moral standards of the Old Testament. The Word and Way of that city has a most timely and sensible editorial on the situation brought about by Doctor Evans' sermon, in which that stalwart paper with courtesy but with true courage condemns the utterance of Doctor Evans and upholds the honor of the Old Testament as the Word of God. We thank God for the faith of men like Doctors Brown and Maiden and those in similar positions who believe the Bible and have great joy in preaching it.

There are some brethren who prefer to call themselves "middle of the road" Baptists. This term needs defining. On the road that this writer travels every day going and coming between home and office there is a white line in the middle to keep people from occupying the middle of the road, and to compel those going either way to stay on the right side. Some are going east and some are going west, and the law requires that they stay on their side of the road. If we have any understanding of fundamentalism and modernism they are going in opposite directions. Personally we have no objection to anybody's knowing which way we are going, nor on which side of the road we belong.

It is gratifying to the friends of Blue Mountain College all over the state that Mr. B. B. Jones has interested himself in completing the campaign for \$200,000 endowment. His method is unique and will appeal to the spirit of magnanimity in all our school people. He went to the M. S. C. W. recently to which he had given \$100,000 and got the 1200 girls there to promise to give or raise \$5.00 each for Blue Mountain College. He did the same thing among the boys at the Mississippi A. & M. College and the Woman's College. He has promised to duplicate whatever these young people give or raise. He plans to lift Mississippi up the educational ladder, and has begun it in a very sensible way.

If a Baptist convention can not give its own definition of a Baptist and of a Baptist church, can the convention determine the character of its own membership? If the convention has no right to say what it means by the word Baptist or by the term, "a Baptist church," then the convention can not determine the character of its own membership and is not competent to carry on religious work at all. But if the convention does give its definition of a Baptist and of a Baptist church, that definition will constitute at least one article in the convention's creed. If a Baptist convention has no right to formulate a creed it is not competent to carry on its work and every Baptist convention on earth ought to disband.—Baptist Advance.

Last Wednesday the church at Hazlehurst laid the cornerstone of their new church building. It was a great festal day and drew the largest congregation that Hazlehurst has seen probably for a long time. It was an ideal spring day and the Baptists and their friends were there. Elsewhere is given a picture of the building and a brief history of the church by Brother I. N. Ellis from its organization fifty-six years ago. Happily he and his wife were among the charter members who launched the enterprise in 1870, as also were Mrs. Burnley and Mrs. Brittain, who were present, and Mrs. Birdsong, who lives in Texas and could not be present. Dr. O. O. Green, the pas-

tor, was sent of the Lord for just this kind of work and is fulfilling his commission. The history of the church prepared by Brother Ellis was read by the pastor. The singing was happy, the prayers were fervent, being led by the Methodist and Presbyterian pastors. Dr. Caldwell, the Presbyterian pastor for 38 years, also made a brief address. The editor of the Baptist Record spoke on The Development of Houses of Worship. Dr. W. J. McGlothlin, president of Truman University, made an address on What a Church House Stands For: (1) A Spiritual World, (2) Brotherhood, (3) Immortality. There is not a particle of shoddy material going into the building. The people are giving the Lord of their best. It provides for all departments and phases of work, and will cost \$100,000.

DELTA DOTS

Lyon-Jonestown-Coahoma-Walnut. Had eight delegates at Convention from this field. Returned for a big day at Jonestown yesterday. Special Mission program with Superintendent Pierce and Mrs. Slaughter leading; special songs and offering of \$87.20 for special mission fund—lots of "special" in it.

Will you please remember us in our revival season April 14-23. Mr. Alvin Doty is to lead the singing, Mr. John W. McCall of Memphis is to be with us the first three days and the pastor will then continue leading the work. Evenings at Lyon and mornings at Coahoma. Prospects are bright for a great time.

The writer feels that a beautiful bouquet of flowers should be handed to Miss Lois Jewell of Clarksdale, reporter for papers in Memphis, Jackson and New Orleans, and assistant editor of the local paper, for the efficient handling of church news. She is quick at grasping central things in a message or in a program. A sister, Miss Mary Jewell, also corresponds for a Memphis and New Orleans paper and her work is likewise appreciated.

Naturally, the Baptist Record is not overlooked as you know.

—S. M.

WHAT WOULD YOU DO?

H. F. Vermillion

If you were superintendent of a great Tuberculosis Hospital, owned by Southern Baptists and built by them to serve the tuberculous sick, what would you do about the hundreds of cases applying to you for free treatment? Of course, you would accept and treat as many of them as you could. But suppose you received an average of one application for charity each day and suppose the Baptists only gave you enough money to care for one in fifty of those who applied, what would you do?

If you had a tender heart and if you loved to help the sick to be well again and you loved to protect little children of sick parents from contracting the dread "white plague", you would probably give way to your feelings and take in more charity work than you could care for with available funds. That is just what I am daily tempted to do.

But I have learned from experience that if I take too many free, or part free cases, I will soon wreck the Sanatorium and spoil its future. Every institution must pay its bills or go out of business. I am wondering if there is not some way that Southern Baptists can provide a large endowment for the Baptist Sanatorium at El Paso, Texas, so that as long as there is a vacant bed, no patient will be turned away if his case is curable. I wish it might be done.

There are Baptists who could provide in their wills sums for endowment. Some are doing so. Some should give to the endowment while they live. A small sum has already been given to endowment. This has come without solicitation.

(Continued from page 3)

On April 26, 1923, the church decided that the time had arrived for them to move from the location then occupied and that they would build a more commodious and better equipped church, at a more central location than that occupied at that time.

A lot for the proposed new church building having been donated to the church for this purpose, which lot is the old Mayes residence lot on the southwest corner of square 33 and fronts on the court house square. No steps were taken to raise the necessary funds with which to build the church until 1925.

A building committee was appointed, consisting of I. N. Ellis, G. W. Covington, J. F. Guynes, D. M. Miller and A. Green. Subscriptions were taken and some \$45,000.00 was subscribed. Plans were then adopted for the new building, which is colonial design and which will cost, with the furnishings, when completed, approximately \$100,000.00. This building is now in course of construction and will be completed some time during 1926, when the church will move into the same.

The design of this church is most beautiful and will be a splendid building and well adapted to the needs of the church for generations to come.

The church, during the 56 years of its existence, has had fourteen pastors, viz:

- J. R. Farish, 1870 to 1871.
- W. W. Gwin, January 1872 to April 1872.
- J. A. Hackett, September 1872 to 1874.
- A. A. Lomax, 1875 to 1884.
- S. W. Sibley, 1884 to 1887.
- B. D. Gray, January 1888 to April 1893.
- J. K. Pace, September 1893 to January 1899.
- A. J. Fawcett, January 1900 to June 1901.
- W. J. Williams, October 1902 to October 1905.
- R. H. Tandy, April 1908 to October 1911.
- C. C. Pugh, May 1912 to May 1919.
- F. M. Purser, December 1919 to August 1922.
- A. F. O'Kelly, November 1922 to November 1924.
- O. O. Green, November 1924 to the present time.

It has also had six clerks, viz:

- L. L. Brittain.
- F. E. Heiway.
- C. M. Bankston.
- W. C. Haley.
- Geo. W. Covington.
- C. B. Rea.

Who served in the order named. The present clerk is Bro. C. B. Rea, who is one of the most capable and efficient clerks the church has ever had.

Of the 27 members that joined the church at its organization in 1870, only five are living, viz:

Mrs. Blanche Burnley.

Mrs. Carrie Stapleton Birdsong, of San Antonio, Texas.

Mrs. Dicy E. Brittain.

I. N. Ellis.

Mrs. I. N. Ellis.

The Baptist State Convention has been entertained by the church three times, once in 1875 and again in 1895 and in 1907.

The church during the five year 75 million campaign, contributed \$36,831.61 for missions and benevolences.

The annual budget of the church at the present time is \$13,000.00 for home expenses, missions and benevolences.

It is needless to say, that the church during all the years of its existence has had a well organized Sunday School and at the present time has a membership of about 350 with J. F. Guynes as superintendent. Bro. Leon H. Tillman was superintendent of the first Sunday School.

The membership of the church at the organization was 27, while at the present time it is 560.

The church is doing splendid work under our pastor and leader, Rev. O. O. Green; the church is united and harmonious and cooperation and loyalty prevail and is pressing forward in the kingdom work and it is hoped and expected to achieve greater things for the glory of our blessed



This is the first unit of the Southern Baptist Hospital recently built in New Orleans, costing \$600,000. It is nine stories high including the basement. In the rear is the Power and Heating Plant and Laundry. On the adjoining block is the Nurse's Home, costing \$90,000. The Hospital was opened on the eight of March and has made a great beginning.

Lord and Redeemer in the future than it has done during the past 56 years of its history.

I. N. Ellis,
Mrs. I. N. Ellis,
Committee.

THAT "LOVE OFFERING" AN OPIATE Eldridge B. Hatcher

It may prove to be such. Not to those who gave in the right spirit. Right giving always proves an inspiration to the giver. But it may prove an opiate to our people as a whole unless we are on our guard against resting content in our self congratulation over Southern Baptists having made a wonderful gift to our Foreign Mission Board at Christmas.

It was a blessed triumph for Southern Baptists to make that response in that hour of the Board's need, and let not the glory of it be minimized one whit. It has thrilled our people and accomplished good in many ways.

But the colossal fact is that we have merely scratched the surface of our South-wide need. That relief at Christmas was temporary and partial. What Southern Baptists should have done—if I may be permitted to drop a modest opinion—was to have realized that that Foreign Mission debt was a symptom and an alarm bell. Other boards everywhere were debt-laden and the debts were growing everywhere. The entire denominational movement was being increasingly imperiled, and that emergency call from the Foreign Mission Board ought to have set our state conventions aflame with the realization that the entire situation needed to be grappled immediately and heroically. Our state conventions—nearly all of them—shied off from the mammoth emergency and grappled the small one.

The same big denominational emergency will challenge our Convention in May. Will our Convention go down amid the roots of the general situation? Our Convention last May was a great one in many respects. For one thing it sounded the evangelistic note with a trumpet blast—a note sublime and heavenly. But that did not and does not meet the crucial tragedy of our non-Bible-reading (and THEREFORE our non-praying) unenlisted Baptist host. Our supreme need as a denomination is not to swell the number in our ranks. Evangelism is not the panacea

for our general denominational apathy. Evangelism is glorious, and let us carry its banner to still loftier heights. But Christ put an even larger emphasis on spiritual training and this is far more difficult and often brings about the purest and richest evangelistic output.

The imperious demand thundering at the door of our Southern Baptist Convention is that it provide a spiritual dynamic,—something that will work deep down in the Southern Baptist heart towards higher Christian living and giving. The mere outside call and pull for money by the Convention is not sufficient. Is it not the Convention's duty, if it calls upon secretaries and pastors to raise millions of dollars from their people, to suggest the best methods by which these secretaries and pastors may touch and set vibrating in the hearts of the people the chords of gratitude, devotion and liberality? This will bring, not only money, but countless other blessings.

Could our Convention, in May, do a greater thing than to address itself in mighty fashion to the task of kindling in the Southern Baptist heart a heavenly dynamic of love?

The Bible is the instrument by which the dynamic may be set at work. Not books about stewardship, or tithing, or about the Bible, valuable though they be, but the Bible itself.

Can our Southern Baptist Convention lead its constituency into a daily, quiet LISTENING to God as He speaks to them through His Word about His great love to them and their proper response to His love.

Pastor E. S. Flint is facing the necessity of a new church at Wesson, and he and the whole church are addressing themselves to meet the need.

It is believed that the total of all gifts to religion, made by the American people in 1925, will reach nearly, if not quite, \$700,000,000. Of the Protestant bodies, Methodists are far ahead. Their gifts in 1925, North and South together, in round figures, were \$135,000,000. Baptist gifts were \$70,000,000, Presbyterian, \$72,500,000, Episcopal, \$39,000,000, Congregationalist, \$26,500,000, Disciples of Christ, \$20,600,000, Jews, \$18,500,000 and Catholics, \$168,000,000. The Baptist.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Divine Ownership

No one ever had a keener sense of the divine ownership of God than Paul. From the day he was met by Jesus on the Damascus road, under the blazing, penetrating light of the Holy Spirit, 'til on the day the cruel axe of the bloody Nero severed his head from his body, Paul lived in the consciousness and light of the divine ownership.

When he met Jesus his first question was, "What shall I do, Lord?" The night the ship, on which he was being taken to Rome, was wrecked by the severe storm we hear him saying these words, "For this night there stood by me an angel of the God, whose I am, whom also I serve". At the close of his great life, which had been given in unselfish service, the triumphant note was, "I have fought the good fight, I have kept the course, henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day, and not to me only, but also to all them that have loved his appearing". So from the beginning unto the end of his great Christian life the apostle lived in and under the constant urge of the divine ownership.

"I belong to the King", so read the legend on the collar of a little terrier, which followed King Edward's bier. He was a mere dog, and not beautiful at that. But he had been loved by a king, had lain on the king's knee, had entree to royal apartments, which the best accredited visitors might not enter. Many the affectionate glances he received as he trotted soberly in the funeral cortege, bearing this legend, "I am Caesar's"; "I belong to the King". Thus many a lowly disciple has found himself exalted. Even the most humble service is worthwhile when one belongs to the King. Christ came to create this sense of relationship in us, to help us to see ourselves as belonging to His Father. What temptations would be mastered, what bitterness accepted without complaint, what harsh words choked, what defilements indignantly repudiated, if in moments of stress we could say, "I belong to the King".

In spiritual relationship, Sonship and ownership are synonymous. To be a child of the King is to belong to the King. To be adopted into the heavenly family brings me under obligation to work in the interests of the family of God; seeking all the time for others who may be brought into this glorious relationship of Sonship with the Father, and to a sense of the divine ownership of our King, whose we are and whom also we serve.

What transformation would take place in each of our lives; what marvelous changes would be wrought in our churches; what progress would be made in the Kingdom of our Christ, if every Christian were living in the full consciousness of this divine ownership. There would be no sacrifices too great, or too severe for us; difficult tasks would only nerve us for more strenuous effort; opposition would only spur us on to greater endeavors, and, like Paul, who braved the storm on that eventful night, we would be visited by the angel of God, and strengthened by the presence and power of the Holy Spirit for every task of life.

The Baptist Co-operative Program

By T. W. Gayer

I like the name of this article. I like every word in it. The word "Baptist" sounds good to me. A speaker at a convention was not being heard by many in the building. Someone said, "Go up higher." He said, "I can't. I am a Baptist."

A good Baptist should live on a high plane. Since John came in the wilderness baptizing, it has been a good name.

I like a Cooperative Baptist. I know some of the other kind, but this is my kind. "One can chase a thousand, and two can put ten thousand to flight." This is the way of co-operation. "Peter and John went up to the temple at the hour of prayer." On the way it was discovered that they had power. There is always power in men who are on the way to pray together.

Then I like a Baptist who has a program. I think I know some men who have no program but they will not disturb much. Since we have been cooperating Baptists have been growing at the rate of about a million every five years.

Can a democratic people maintain a great co-operative program? This is the question we are trying to answer. Our enemies say we cannot do it. I do not know, but if we are to become a great kingdom force we must.

I wish I could get every Baptist in Louisiana to see how important it is that we do make this program a success. Let me name some of the reasons we should see to it that it shall not fail:

1. Every interest dear to Baptist hearts is depending upon this program.
2. Our faithful workers at home and abroad are worthy of support.
3. Our principles are good enough to propagate.
4. Other people are looking on to see if Baptists have enough religion to work together.
5. Our people need the tonic of victory in a great cause.
6. Our institutions in which we have invested millions will be abandoned and lost if we fail.
7. Our Lord will be disappointed in us if we do not prove true to this program.

Many other reasons might be given but these are sufficient to indicate the importance of this matter. My conviction is that every Baptist should put his hand to this task, feeling that we must do this.

There are some of us who are more responsible than others for this program. The army will do what the officers plan. The pastors can put this over if they try. The men who head the various causes and institutions can make it fail if they put on special campaigns while the whole program is before us. The state leaders can do much to help by representing all the causes fairly wherever they go. Everybody can help by contributing to the whole program rather than designating to some favorite institution.

Doctor Henry Alford Porter is assisting Pastor J. C. Greenoe in a meeting at First Church, Vicksburg. Doctor Porter is pastor of Third Church, St. Louis, and is one of the most effective preachers in the South.

The Church at Coldwater has called Brother J. F. Chastain, now finishing his work at the Louisville Seminary. He is a son of Dr. J. G. Chastain and himself an alumnus of Mississippi College.

We have never advocated, and don't know anybody else that has advocated the making of a creed by a Convention and handing it down to the churches for their acceptance. And yet even if this were done we fail to see how it would be any more a violation of Baptist liberty and independence than the adoption of a financial budget and handing that down. At the worst it is only a statement of what those who make it believe to be right and the wish expressed that the churches should be able to see it the same way.

CONVENTION ORGANIZATION

K. A. Handy

The article in the Western Recorder of February 25th, by Dr. J. D. Mell, president of the Georgia Baptist Convention on "Why Is the Southern Baptist Convention No Longer a Deliberative Body" deserves wide reading. Many will feel, however, that methods to secure the worthy ends sought are somewhat drastic and unnecessary. Let us consider the main points he discusses.

First, as to the size. He says "cut down the membership". In principle this is right, but he makes no provision for the large number of Baptists who are willing to take the time and spend the money necessary to attend. Certainly there is more than passing interest manifested. In order to meet this situation I would suggest two classes of messengers. The first or "A" class to be given executive power; the second or "B" class to be honorary with preferred attendance privileges.

A program to meet the wishes of both classes could easily be planned. Executive sessions for class "A" messengers, giving class "B" the privilege of being present: Then mass meeting for everybody that might be placed, say at 11:30 and 8:00 o'clock. This idea is capable of adjustment to meet all situations. It removes many of the hindrances thus far suggested without suddenly changing plans which have grown up and interwoven in Baptist polity. Method is very important in a Baptist body.

All will admit that there is a decided advantage in having annual meetings for the present, at least, provided the objectionable features can be removed. We do know that the mass meetings give great impetus to the work and we would suffer a distinct loss should they be stopped. It seems that the above plan should be carefully considered as worthy of at least a trial.

Should we overcome the first difficulty many other objections to the present situation would easily adjust themselves.

Dr. Mell calls attention to the use of the time for discussion of the convention's work. May I ask why By-law number eleven 1924 minutes, page 16 has been disregarded by the presiding officer? Under "c" it reads: "discussion shall then follow and continue till the work of that Board is disposed of, one-fourth of the time for said discussion being allotted to undesignated speakers on the floor of the Convention if they desire to use it. This allotment of time for popular discussion shall be interpreted as referring also to all speeches affecting the work and the policies of this Convention."

Again Dr. Mell refers to the "resolutions committee." May I call attention to the report of the committee of which Dr. McGlothlin was chairman (1921 S. B. C. minutes, p. 37, sec. 5) provided however, that by unanimous consent any resolution may be considered by the Convention without such reference. All resolutions referred to this committee shall be reported, with or without recommendations, as soon after such reference as is practicable, and no resolution shall be held to the last day of the Convention unless it be offered on the last day. "It seems that the presiding officer should protect, if necessary, the convention in such matters. So another objection might be overcome.

My plea is that we should go very slow in making radical changes in our proceedings. Sentiment is to be considered among us as a powerful factor in maintaining solidarity. We should move with extreme care just now.

Feeling confident that some such plan would meet our present situation, I very respectfully offer it.—Western Recorder.

Dr. W. F. Yarbrough goes from Hattiesburg to Birmingham to have in charge the state evangelistic work. He has already begun by holding a meeting in Dublin, Ga. We hope to see him in Mississippi at least occasionally.

Mississippi Woman's Missionary Union

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This is the last issue of the Baptist Record before our State W. M. U. meeting in Laurel. We trust that each sister in the churches will read it.

REPRESENTATION: (Article V of the Constitution) "The annual Convention of the W. M. U. shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendents, Young People's Leaders, The president of each W. M. S., and three additional representatives from each society, and one representative from each Y. W. A., and Leaders of G. A., R. A., and Sunbeam Bands."

Have you posters that you have used in your Society or Auxiliaries that have helped? Won't you please take or send them to the State Meeting in Laurel? What is good for you may prove helpful for others? If you have ideas of posters that you have not yet developed, then won't you make a poster and take it to the Meeting? We plan to select from the best of these a number to take to the Southern Baptist Convention in Houston. Our Miss Mallory is anxious to have some good posters on Tithing. Will YOU not make one? Thank you.

ROYAL SERVICE! According to last report Mississippi lacks only seventy-nine subscriptions of meeting her quota! Surely we are not going to fall short when so near the goal. Indeed I feel sure that, when so near, we are going far beyond. Let each of us get busy and send in at least ONE MORE from OUR Society.

SUGGESTED LEAFLETS

Supplement to Program

April—Our South American Fields

	Cents
Carlotta the Faithful	3
South America's Roll Call	3
The Call of South America (Poem)	2
The Christ of the Andes (Poem)	3
Why Evangelize Romanists	2
Over the Hills and Far Away (Little Play for Jr. G. A. and R. A.)	15
Easter Pageants.	
The Ever-Living Christ (Adults and Children)	10
Why Didn't You Tell (Sunbeams or Jr. G. A. and B. A.)	15
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Send two-cent stamps in payment for small amounts.

Sign your letter, please.

NOTES FROM LAUREL.

Did some one say "Tis the night before Christmas"? No? Oh, yes, "Tis the week before Convention!"

Why that is not a serious error to have made, for though the words are a little different the feeling is all the same. However, the stillness

of the Christmas story does not apply to the state of affairs among the Baptist women of Laurel, who are expecting, looking forward to, and planning for the arrival of the State Woman's Missionary Union.

Everybody concerned is astir; committee meetings are following rapidly upon the heels of each other. Each mail brings still more names of delegates and delightful visitors who are coming to our City and into the hearts of our people. In fact the days until their appearing are counted—only five and the much looked for April 6 will be here. Laurel is ready. Come, prepared to stay the entire three days.

The program as it should be is a very full one, and also an exceedingly beneficial one, taking in every phase of the W. M. U. work. Give a moment's thought to its personnel:

We cannot mention all; but how fortunate we are in having Doctor Ellis B. Fuller of the Home Mission Board, man who has a message for the Baptist women of Mississippi that will help them to strive with greater zeal and a better understanding toward the goal set before them. His coming immediately after the week of special prayer, study and earnest effort in behalf of Home Missions is indeed a blessing.

Miss Willie Jean Stewart's address on Tuesday afternoon, together with one by Miss Juliette Mather, whom Mississippi Baptists are ever anxious to see and hear, should be sufficient reason for being present at the very first session.

Among the splendid speakers of Wednesday are first, our own State President, Mrs. A. J. Aven and our State Secretary of Missions, Dr. R. B. Gunter; our zealous and much beloved State workers, Misses Lackey, Traylor and Slaughter; Miss Cora B. Gaines of the Baptist Bible Institute; Mrs. W. B. McGarrity of Fort Worth Seminary, and Miss Addie Cox who has accomplished such wonderful results in her work in China.

From 5:30 to 7:30 on Wednesday the Japanese Tea will prove very pleasant as well as picturesque, and will make it possible for the guests to meet each other and to mingle in a social way.

At the Wednesday evening session, Mrs. D. M. Nelson, our State College Correspondent, will present a program from her four College Y. W. A.'s, with an added feature from her Grace McBride Y. W. A. at the Baptist hospital. Miss Mather and Doctor Nelson will be the main speakers of the evening.

The last session will be held Thursday morning. Because last it is by no means less important. Our six Vice Presidents will feature a Round Table Discussion in which we all will be greatly interested. Miss Willie Jean Stewart will bring a message along this same line.

Aside from the names mentioned in this brief article, there are others who will bring us much information and impart to us knowledge that will send us home better prepared workers, thereby strengthening us for His service.

Lovely and inspiring music will be given at every program, praising Him for His goodness

and forbearance throughout the year since last we met.

Rising early is sometime a duty, but during the Convention it will be a pleasure, for by so doing it will be possible to attend the splendid Conferences held each morning at 8:30. Rise early and reap the benefit.

The Baptist people of Laurel, together with every worth while enterprise in the City, welcome every delegate and visitor, and anxiously await their arrival.

No moment will be lost by coming,
 No time will be unwisely spent;
 For God will place His blessing,
 On those who are prayerfully sent.

Each delegate will carry back
 To the church from which she came,
 A burning heart which does not lack
 An earnest message in His Name.

THE PUBLICITY COMMITTEE.

THE MISSING LINK STILL MISSING

Albert Rebel, an editor of Tucson, Arizona, made a trip in 1918 to Sumatra.

While there he saw strange sights.

Pigmies, which he describes as "ape men," would run at his approach and take to the trees.

His party established communication with them by leaving trinkets on the hillsides and then retiring from view.

In the morning the trinkets would be gone and in their place were food and drink for the white men.

These first experiences led Mr. Rebel to believe that he had found what the scientists have been searching for these many years—the missing link!

But on further investigation he discovered that these wild, primitive people once had a high civilization. They were preserving writings in an alphabet known only to them. They also possessed works of art of an ancient age.

He concludes that he has not found the missing link, but a race which has degenerated from a once powerful and intellectual people.

Thus the classified advertisements of the scientific journals still carry this insertion in their "Lost and Found" columns:

"Lost: The missing link. Receding forehead, hairy body. Spends nights in tree-tops, suspending himself by caudal appendage. If found please notify, at once, any association for the advancement of scientific knowledge."

Thirty-two were added to Southside Church, Meridian, twenty-four of them by baptism in a meeting in which Pastor Vaughn was assisted by Evangelists W. W. Kyzar and Joe Canzoneri. These brothers are now with Pastor Patterson at Catchings.

A number of brethren are protesting against the plan of the committee on order of business of the Southern Baptist Convention to include eight sermons in the program of the meeting at Houston. Many think the committee has exceeded its authority and may precipitate an embarrassing situation.

A GOODLY FELLOWSHIP.

By
Geo. W. McDaniel

The first group of Christians were a united and happy people. To this far away day it warms the heart to read about them. Among their four-fold activities, as recorded in Acts 2: 42, was "fellowship." They were devoted to the "fellowship." The word translated "fellowship" means participation, sharing contribution. The context makes it certain that "contribution" is the correct translation.

Those Christians kept together. They were of the same mind in the Lord. They assembled in the same place. They sought the same things.

They shared all they had with one another. They would sell their possessions and goods and distribute the proceeds among all, as any one might be in need. There was no command that they do this: it was a voluntary act. They were under no socialistic law: it was the glad expression of the brotherly love which flooded and overflowed their spirit-filled hearts.

These cheerful gives were happy in their homes. The bread they broke at their family meals tasted better, was more readily digested, because they shared their possessions with others. It followed as an inevitable consequence that they were "looked on with favour by all the people."

They were also a fruitful people. The Lord added the saved daily to their number. The promise of spiritual blessing for pecuniary liberality made by the Lord to Malachi was literally fulfilled. At every meeting sinners were saved and united with the church. The Lord blessed them with increase as they honored Him with their substance.

The ways of the Lord do not change. The pattern of the New Testament church is never out of date. The God of Malachi is our God; the method of the New Testament is our method. We can reproduce those early results by observing those scriptural principles.

The right way to think about the support of our kingdom enterprises is as a privilege. The churches are constituted for kingdom purposes. It should be their delight to participate with others in extending and establishing the kingdom of God on earth. They harm themselves, wrong their brethren, hurt their denomination and displease their Master and they do not have a part in the goodly fellowship of those who are participating in the support of the causes.

The Bible says that God loves a cheerful, hilarious, giver. God does not need the gift so much as we need to make it—and make it cheerfully. Willing gifts from willing hearts are pleasing to the Lord. How happy are they who gladly offer themselves and their possessions in communion with others of like precious faith in the propagation of that faith!

Many Southern Baptists experience that happiness. They delight

to share in caring for the work of their Convention. They would be unhappy were they left out. Indeed they will not be left out. The enterprises fostered by their Convention are their enterprises, are their Saviour's enterprises, and among the most abiding of their joys is the privilege of fostering those enterprises.

The Southern Baptist Convention is a goodly fellowship. For eighty years that fellowship has continued. Those who shared and enjoyed it in early days have finished their labours and entered into rest. Heaven is sweeter to them because they were fellow-labourers on earth. Up there they talk over the days of their work together down here. Sometimes the road which they travelled together was long, hot and sandy and their progress slow; they had no modern highways or automobiles. Sometimes the load they carried was burdensome and almost crushed them to death; they were not so numerous or so prosperous as their successors. But the road was never so long, nor the burden so heavy as to break their fellowship. Rather their fellowship was strengthened, sweetened, sanctified. They bore one another's burdens and thus fulfilled the law of Christ.

Dr. John A. Broadus was fond of telling an incident from his childhood. His father's wagoner was Uncle Dick. His two best team-horses were Michael and Dobbin. The nearest market to his home in Culpepper was Fredericksburg. Returning on a trip from market Dobbin, the wheel horse, got sick and died. Uncle Dick spliced his team and drove on until night. There he camped and fed. Next morning he rose early to resume his homeward journey. Michael, Dobbin's team-mate, was gone. The old negro went back to where Dobbin died and there he found Michael standing over Dobbin. When Uncle Dick told about it he said in explanation: "You see dey done work together sich a long time." So fellowship in service engenders a comradeship which even Death cannot terminate.

My Baptist brethren, the Lord has entrusted his work to our hands. Thus has he shown his confidence in us. We must prove worthy by using well our time and talent, money and men. Ours is a large fellowship. Make it a blessed fellowship to your church and soul by participating, to the extent of your ability, in supporting its objects of beneficence.

Many gave liberally to the love offering for the reduction of the debt of the Foreign Board. The debt was reduced but not discharged. The debt will again increase unless current receipts increase. The Home Board's debt continues large. It has solicited no special gifts and is depending upon the current receipts. The three Seminaries are full of students but short of funds. All these worthy and needy objects appeal to the generosity of pastors and churches. There is none else to whom they can go. They are depending upon

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their constituents, Southern Baptists. Would that every one who reads these lines might resolve: "As for me and my church we will devote ourselves heartily to the maintenance of the Lord's work as represented by our largest convention."

A WOMAN'S SUNDAY SCHOOL

Jeff Rogers' daughter has been teaching at Tiptonville, Tenn. Tiptonville is a Methodist town. She was asked to teach in the Methodist Sunday School and declined, because she could not teach the Bible without contradicting Methodism at practically every point. There was no Baptist Sunday School and no preaching; but an old dilapidated house. She taught a class of girls for eight months, about sixteen of them all together. Before she came back the next fall a man, who was a Baptist in belief but not converted, fixed up the old run-down house and made it more comfortable. Her class ran up to 22 and a younger girl taught a class of children. A woman's Sunday School with only women and girls present. She had been taught to obey the Bible. Many men and some preachers of the "peanut" type live in a town for years and do not organize a Baptist Sunday School—News and Truths.

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(Report of the Hofmeister Campaign, January, 1926.)

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Professor: "Very good. Now, Mr. Smith, you tell one."—Exchange.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON April 4, 1926

Jesus Appears to His Disciples.

John 20:24-29; 21:15-17

1. This is an Easter Lesson. The Baptists have never attached any special importance to the observance of Easter Sunday. As every Lord's Day is a celebration of the Resurrection of Christ from the dead, the Baptists have been satisfied to follow the Apostolic practice in its observance with no compunction of conscience in declining to take up a practice which came in later. The failure to memorialize the Resurrection of our Lord in the observance of annually recurrent day, is not due to any disposition to minimize that greatest of all events in the history of the world; the central truth in the gospel of our salvation. If our people could realize the significance of the Lord's Day, vocal with the shouts of His triumphant victory over the empire of death they would fill the courts of the Lord's house every Lord's Day and their songs of praise would be heard everywhere, as the voice of many waters. Baptism is, to every Baptist, a symbol, in emblematic action, of the resurrection of Christ and a positive assurance of the resurrection of all who, through faith, are one with him. No people on earth surpass the Baptist people in evaluation of resurrection of Christ. They need no Easter observance to place them in company with Paul in stressing the importance of this one foundation of our faith and our hope.

2. The Resurrection of our Lord is one of unfailing interest. It is vital to the very existence of the whole Christian system (See I Cor. 15:12-19). It may be considered in various aspects, all of which conspire to make it of supreme and perennial importance. (1) It affords indubitable evidence of his claim to Messiahship. (2) It attests the redemptive significance of his death. (3) It sets the seal of approval to his claim to be the Son of God. It puts his Divinity beyond the field of controversy. The Word was God and clothed himself in human flesh and pitched his tent among men. He was marked out to be the Son of God, with power by the resurrection from the dead (See Rom. 1:3-4). (4) His resurrection was the condition of the glorification of his Divine, human Personality, by which he passed out of the present material world order into which he came, in his incarnation. In his resurrection and glorification, he did not divest himself of humanity, but exalted it, in inseparable union with the Divine at the right hand of the Majesty on High. (5) His resurrection is the ground of the believers to justification. The believer's union with him through faith gives him the standing before God, which the raised up Christ himself occupies.

Being one with Christ, in his resurrection and glorified life, there is no authority in all the universe which can charge him with guilt or condemnation. (6) The resurrection of Christ is the guarantee that all who share his raised up and glorified life, will be raised up at the last day in perfect conformity to the new spiritual type of being realized in him through resurrection and exaltation.

There are other aspects of the fact and significance of Christ's resurrection worthy of our best thought, which must be passed over for the present.

3. The controlling interest in the present lesson centers around two of the Apostles, Thomas and Simon Peter. Our Lord seeks to dispel the doubts of Thomas, and to test and stabilize the love and loyalty of Simon Peter.

1. The fact of the Lord's resurrection and nature of his appearance to others in the absence of Thomas taxed his credulity. Nothing but palpable evidence could convince him. He must handle the risen body as the Ten had done, or he would not believe. The Lord removes the doubt of this man by an appeal to the sense both of sight and of touch (John 20:24-29). "And after eight days, the disciples were within, and Thomas with them. Jesus cometh the doors being shut, and stood in the midst and said, 'Peace be unto you'. Then said he unto Thomas, 'Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless but believing' (Verses 26-27). The language employed and his manner of approach showed that Jesus knew the doubts of Thomas and his as-servation: 'Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and put my hand into his side I will not believe' (Ver. 25). Thomas demanded the same evidence which others had eight days before. The testimony of others could not allay his doubts. The evidence must be tangible, palpable, he must handle the Lord's body. He must be certain of the identity of that body, as that of Jesus who had been crucified. Jesus sympathizes with an honest doubter. In due time he will dispel honest doubt. Jesus offered Thomas no more and no less evidence than he had given the Ten and others. He suddenly appeared in a closed room, he appeared in corporeal form, he employed human speech, he invited human touch, he appealed to the laws of human reason, in establishing his personal identity. Such evidence was sufficient to convince the Ten, and it was ample to dispel the doubt of Thomas; 'Thomas answered and said unto him, My Lord and my God' (Ver. 28). The conviction of Thomas is expressed in the form of a confes-

sion, which invested him not only with the prerogative of Lordship, but also with the attributes of God himself. The appearance of the risen Christ to his doubting disciples gave him a new vision of the Messiah and his work. The appearance of the risen Christ equipped the once doubting disciple for the high calling of witnessing to the death, burial, resurrection and enthronement of Jesus of Nazareth, as Son of God and Saviour of Men.

Jesus does not rebuke Thomas for his doubts, nor for the character of the evidence he demanded to convince him, but assures him that faith based upon the testimony of others is all that is necessary to the enjoyment of the richest and fullest blessings in the Messianic kingdom. The evidence required by Thomas was and is an impossibility. It would have destroyed the whole redemptive movement in its incipency. Christianity would never have gotten out of Jerusalem if only those who saw, heard believe. Faith in Christ's resurrection and its redemptive significance finds its justification in the laws of the human mind and moves true to form in all human activity and progress. Eliminate faith, based upon the testimony of others, and the whole superstructure of our civilization would collapse at once. Christianity would pass away over night, leaving the world a moral waste, and man a hopeless, helpless waif. The words of our Lord in response to the confession of Thomas have in them the flavor of reproach and also a truth which has been verified in the experience of his people through all the centuries. "Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed" (Ver. 29).

2. The scene now shifts; the time, place and circumstances are different. Simon, son of Jonah, now becomes the center of interest. The shores of the Sea of Galilee furnish the stage for the dramatic incident (John 21:14-17). Simon Peter and six other disciples had spent the night in fishing and caught nothing. Early in the morning Jesus appears upon the beach, and unrecognized by them; he said, "Children, have you anything to eat?" They answered, "No". Knowing they were toil-worn and discouraged, he bade them cast their net on the right side of the boat, assuring them they should find a haul. John recognized Jesus, and Simon Peter being assured that it was the Lord, true to his impulsive nature, plunges into the sea in eagerness to reach his Lord. When the others had brought the net full of fishes to shore and when they had eaten breakfast the memorable episode between Peter and his Lord took place. Peter had discounted himself in his own estimation and that of his fellow disciples by his denial of his Lord in the court room during the trial of Jesus. His disloyalty was not due to the failure of his faith, nor his lack of love, but to his lack of courage. Jesus now calls for an avowal of that love. Love for Jesus, as a conscious experience and positively

avowed, would stimulate in Simon, son of Jonah, a courage which forever cures his vacillation. To deepen, and enrich this love in the heart life of Peter's conscious experience, Jesus brings on this searching crisis in the life of his disciple. This searching crisis became a new point of departure in the life and work of that man whose leadership and labors were so outstanding in Apostolic Christianity. This dialogue between Jesus and Peter is highly colored by a reminiscence of Peter's boast of superior courage and the forfeiture of the high position assigned him in the Apostolic group before his defection.

"So, when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep" (Vers. 15-17).

1. One of the important features of this dialogue is that Jesus uses a different word for "love", from that employed by Peter in his answer, except in his last question he adopts Peter's word. The word employed by Jesus, *agapan* is a more elevated work than "*philein*", used by Peter. The first denotes a calm, discriminating attachment, which loves because of the excellence of the object loved; an affection based upon esteem. It expresses God's love for man, man's love for God. It involves the will to the extent that it is the subject of command. The second word, *philein*, used by Peter, denotes the love of natural inclination, affection, spontaneous, involuntary, passionate, emotional, fervent; does not stop to ask the reason why. The word used by Christ has a loftier meaning than that employed by Peter.

2. There is a manifest harking back to Peter's boastful spirit and self confidence before his denial. (See John 13:37-38, Matt. 26:33-35). "Lovest thou me more than these?" meaning these other disciples. Peter's reply shows that he had receded from his high claim. "Yea, Lord, thou knowest I love thee." Note again Peter appeals to the Lord's knowledge in confirmation of his avowal of love for his Lord. Peter's appeal to the Lord's perfect knowledge of him was justified by the words of Jesus in the forecasting his denial. The man is distrustful of himself and appeals to the unerring knowledge of his Lord.

3. Note, Jesus addresses Simon, as son of John and not as Peter or Simon Peter, thereby reminding Peter of his "natural origin, and consequently the state of sin from which the call of Jesus had drawn him, but

into which he has sunk again by his fall". He was moving again on the low level of the natural man as shown by his denial of his Lord. The character of our Lord's approach to us depends upon the state of our heart.

4. Doubtless the threefold denial of Peter is alluded to in the threefold questions which Jesus propounds to Peter. The whole scene of his denial is brought vividly to Peter's mind by this method of direction. There is no escape from the memory of our sin. Jesus would restore Peter to the high position from which he had fallen by reminding him of the enormity of which he was guilty. Right views of sin lead to repentance, and restoration of lost privileges.

5. Note also importance of Love as a qualification for the high Service to which Peter was assigned. The Lord does not ask about Peter's faith or hope or courage. The test of his qualification was, whether he loved the Lord. If a love for the Lord is a conscious experience in the heart life of Peter, he can be trusted with the highest interests of the kingdom. Jesus trusts those who love him.

6. The work assigned to Peter, was that of feeding the lambs, shepherding or leading the sheep. The word, lamb is probably a term of endearment. The sheep need nourishment and direction. This service to be rendered by Peter was such as the Apostolic office involved, and was shared by the other apostles. The Lord is not clothing Peter with any special personal prerogatives. He is restoring him to the Apostolic office from which he had fallen by his denial.

Thomas is delivered from all doubt, Simon Peter is restored to the high level of Apostleship from which he had fallen, and so our Lesson closes.

EAST MISSISSIPPI DEPARTMENT.

By R. L. Breland.
Old Veterans

Scattered over our State, here and there, are a large number of dear old men and women who are nearing the evening tide of life's day—about ready to lay down the cross and take up the crown and harp. They have fought a good fight, they will leave their impress on the sands of time. They faced the savage in the early settlement of our state and felled the timber to prepare the land to produce sustenance for their loved ones. Their education was received in the old field schools of the early days, the instructors in which were men and women, mostly men, of very meager learning. The trees were felled, hewn and conveyed by hand to build their homes, church and school houses.

But these old veterans were all wool. They had religion of the real stuff and lived it every day. Out of the wilderness, infested by the savage and wild beast, has come one of the noblest civilization on earth right here in our delightful land.

And it has all come because of the sacrificial, unswerving moral and religious integrity of these passing heroes of the faith. May God lengthen their stay with us. All honor to those noble men and women.

Two of these "old veterans" are much in my thoughts as I write. Though many miles intervene between them, yet they are of the same heart and soul, and I love them.

One of these is that dear old soul, Brother J. E. Graham, of near Decatur, Newton county, Miss. Reports from his bedside tell me that he is all but "Crossing the Bar." Eighty-four long years have come and gone since he saw the light of day. He grew up in a Christian home nurtured by a Christian father and mother. Long years they have been passed over, but this son has walked in their foot-steps, carrying on the noble life of a noble sire. In youth he married Miss Nancy Gressett, the daughter of Eld. Alvin Gressett, founder of the A. Gressett Music House, of Meridian, which is as nobly continued by his splendid sons and daughters. Many children were born unto them, all grown, respected and doing well in the world. I was once Brother Graham's pastor. It was a joy to my soul to preach to him, he responded to the message. He was clerk of Old Beulah Church for years, and treasurer of Mount Pisgah association for almost a third of a century. His influence is great where he is known and hundreds have been made better under his godly life. He and his noble, good wife will soon leave the walks of life. The world, and especially the community where they live, will be lonely without these dear "old veterans" of the cross. Blessings upon them.

Another great "old veteran", who is standing amid the lengthening shadows of a long, well spent and useful life, is dear brother Capt. Robt. N. Provine, of Calhoun county. Last Sunday, March 28, 1926, he celebrated his eighty-sixth birthday. Surrounded by his splendid family of children on this anniversary of his coming into the world, he spent some of his happy hours. He has lived a very active life, both spiritually and physically, and success has crowned his efforts. He has accumulated a sufficiency of this world's goods to tide him over to the end should he live several years yet, which it is hoped he will do, for he is hale and hearty; and he has reared a large family of noble boys and girls, whose lives shed luster on the whole lives of their parents. Among his children are Dr. J. W. Provine, President of Mississippi college, and Deacon J. F. Provine, President of Coffeeville Bank. In early life he married Miss Nancy Goyen, who died three years ago. He has been a member and deacon of old Shiloh Church, Calhoun county, for half a century, and his beautiful life has been a benediction to hundreds. May he linger long at evening and when the Lord shall call him home it is assured that at "evening it shall be light." All honor to his life and all the worthy "old veterans" who

linger in the shadows of the sunset of life.

NOTES AND COMMENTS.

We learn with regret that Eld. Thos. J. Blass feels compelled to give up the pastorate of Scobey and Mayside Churches, Ya'obusha county.

Eld. and Mrs. Clyde Breland, of Williamstown, Kentucky, announces the arrival of Robert Elton Breland in their home March 19, inst.

Rev. Lee McFail, of Jackson, preached at Scobey and Wayside the third Sunday. Brother Lee is a splendid young man, a graduate of Clarke Memorial College.

Pastor J. G. Lott announces that the revival at First Baptist Church of Water Valley will begin April 18, and continue till May 6. Evangelist B. B. Crimm is to preach and Rev. Sam D. Taylor is campaign director. A large tabernacle will be erected on Main street.

Evangelist J. B. Deganno will preach for Pastor E. J. Hill in a meeting beginning May 16, at Merton Avenue Baptist Church, Memphis, and Eld. W. W. Grafton, pastor at Lambert, will lead the singing.

Miss Oline Gore represented Coffeeville Sunday School at the State Convention at McComb City last week. She reports a great meeting.

GULFPORT

The First Baptist Church has just passed through fifteen days of special evangelistic services.

On March 14th, The Laymen's team No. 6 from the First Baptist Church, Meridian, was with us in a gracious day. Bolivar Hyde is their captain, and he seems to know the Lord. So do all the other members of the team. There were eight accessions by letter that day. Monday night, the 15th, Dr. J. R. Hobbs of the First Baptist Church, Birmingham, and his singer, Fred Scholfield, came to us.

Dr. Hobbs is one of the greatest and most acceptable preachers I have ever heard in a series of meetings. He and Scholfield made a strong team. They left us Friday night, the 26th. While they were here there were forty-eight new members added, making a total of fifty-six so far—ten of these for baptism. Bro. J. E. Byrd and some of his helpers are with us for a Sunday School Institute.

The Lord is doing great things for us, whereof we are glad.

FOR AND AGAINST

Those who voted for the Anti Evolution bill in the lower house of the Mississippi Legislature, and those who voted against it are as follows:

Yeas—Aldridge, Allen, Anderson, Austin, Barlow, Bishop, Blewett, Boone, Bragg, Brough, Brown of Rankin, Butler, Byrd, Cavett, Cook, Crawford of Benton, Crawford of

Holmes, Currie, Davis of Lafayette, Davis of Stone, Evans of Leake, Farrar, Fatheree, Foster, Gipson, Glass, Glenn, Graves of Choctaw, Guion, Hickey, Hodnett, Jackson, Jordon, Kennedy of Clay, Key, Lane, Lawrence, Lincoln, Long, May, Miller of Clarke, Miller of Copiah, Miller of Newton, Misterfeldt, Mounger, McLeroy, Pittman, Price, Rice, Riley, Robinson, Rodman, Sample, Sanderson of Chickasaw, Sillers, Smith of Calhoun, Somerville, Spears, Stanford, Sweat, Sylverstein, Tucker of Pontotoc, Walley, Ward, Wardlaw, Weaver, Wildman, Will, Williford, Windham, Woodson, Wynn of Tallahatchie, Yandell, Yeager, Young—Total 76.

Nays—Adams of Alcorn, Adams of Montgomery, Aderholt, Amis, Bean, Britton, Chaney, Collins, Davis of DeSoto, Davis of Tishomingo, Evans of Harrison, Finch, Fox, George, Gore, Hall, Harris, Henderson, Henley, Hulen, Jobe, Leech, Mixon, McClellan, McElery, Roby, Sanderson of Calhoun, Taylor, Tucker of Wilkinson, Whitworth, Williamson, Wise, Wynn of Washington—Total 32.

Absent or not voting—32.

Will Your Class Be Represented in the INTERMEDIATE DEPARTMENT EXHIBIT at the Southern Baptist Convention?

First and second awards will be given for the best and second best exhibits along the following lines:

Lesson note books, giving reviews or outlines of the lessons. Booklets for children in orphanages or hospitals, etc. Song scrap books, containing songs for Intermediates. Class books, containing class scheme, service activities, social events, etc.

Posters on lessons, records, patriotism, temperance, health habits, missions and miscellaneous. Bulletin board suggestions.

Objects made by the class for gifts, as: toys, flowers for decorations, and wall vases.

We very much desire that there will be an exhibit from each state and that the exhibit as a whole may be the best this department has ever shown. Intermediate class, may we count on you to give your Intermediate approved worker your co-operation in getting a fine exhibit from your state?

All exhibits must reach Miss Mary Alice Biby not later than May 11, Southern Baptist Convention Exhibit, Houston, Texas.

"What is your business?"

"Private attendant."

"To what do you attend?"

"My own business."—Pathfinder.

"Are you related to her by marriage?"

"No, I am only her brother by refusal."

"How does the water get in a watermelon?"

"The seeds are planted in the spring."

Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. E. Taylor, H. L. Martin
A. H. Longino, J. W. Lee
S. E. Travis, F. D. Hewitt
A. S. Bozeman, M. E. Moffitt

Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, Lawrence T. Lowrey, President.

EDUCATION DEPARTMENT WOMAN'S COLLEGE

Student Volunteer Secretary

Miss Helen H. Smith, who is traveling Student Secretary for the Student Volunteer Movement, made a very beneficial visit this week. She arrived Tuesday noon. Throughout the afternoon Miss Smith held individual conferences with different girls. Tuesday night she made a talk to the Volunteers in regular meeting. She continued her individual conference Wednesday morning, then at the Chapel hour Miss Smith brought a message to the entire student body on "The Challenge of Women." Her visit was truly worth while and her message will remain long in the hearts of all who heard her.

Visit of Our Own Miss Lackey

We might have read the story of the woman who brought the precious ointment to Jesus, recorded in Matthew 26, many times and yet we would never have derived the benefit of the sweet message that was brought to us by Miss Margaret Lackey in the chapel hour Wednesday morning.

Miss Lackey, in her own sweet way, brought us a bunch of sweet peas. The Ps were Prayer, Patience, Persistence, Personality and Purpose. She explained the meaning of each one, then showed us how we could apply them to our lives as students.

Program on Rally Day

Sixteen girls were asked to go to Fifth Avenue Baptist Church and present the pageant, "Prayer, at the Court of the World," on Tuesday. It was W. M. U. Rally Day, and the program was appreciated.

Life Service Band

For the Friday afternoon meetings of the Life Saving Band, the different personal service groups have been planning the programs. Naomi Braswell, leader of the Hospital group, gave an interesting program last week. This week, Bertie Thompson, leader of the Community Sunday School, has charge. Her program will be on the Value of Choice.

COLUMBUS

Dr. J. E. Dillard of Southside Birmingham says in the Alabama Baptist: "I have just returned from an eleven-day meeting with Doctor Franks. He is a great pastor in a great church located at a strategic point, and he is doing a

perfectly splendid work. As pastor, organizer, preacher and general utility man, he is one of the best I have ever seen. In fact, he can do just about everything that needs to be done around the church, and he does it surpassingly well. For example, I had Mr. P. S. Rowland with me the first five days. Rowland is one of the best leaders of gospel singing in the South. I was wondering what was going to happen when Rowland left. But Pastor Franks jumped right in and took up the music, and it went forward as though nothing had happened. Franks is a genius.

One of the best things about Franks is that he knows how to handle a college situation. The State College for Women is located at Columbus; has about 1,500 students, and many hundreds of these are Baptist girls. Doctor Franks, with the assistance of the State board, has built what is called "The Baptist Workshop" just across the street from the entrance to the State school. A very capable and cultured young lady, Miss Mary Frances Johnson, is in charge of this workshop. The building itself is beautiful and conveniently located. It is as cozy as a love nest and admirably suited for the work, in hand. They have noonday prayer meetings, special study courses, social meetings, and then the workshop is the common meeting place for the Baptist girls of the college. This building will soon be too small to do the good work and to accommodate the increasing numbers who are taking advantage of the opportunities offered.

I had the privilege of speaking to this splendid bunch of girls every day. They are serious and studious. They are cultured and consecrated. Large numbers attended every service and responded to every appeal. They gave undivided attention to every message and a score of definite decisions for life work were added to the already large number of volunteers.

I was also privileged to speak several times to the college students, high school and grammar school students, the various luncheon clubs and other organizations. I did the most preaching I ever did in the same length of time. I spoke seven times on Sunday and always to splendid congregations and with good results. There were twenty-eight additions to the church the last night I was there. And I left thanking God for the privilege I had enjoyed, but was sorry that I could not remain a week longer.

SEVENTH DAY ADVENTIST.

It seems, (from the literature I receive from them) that the "Seventh Day Adventists" are laboring under the delusion that Baptists do not believe in keeping the law. So, for their benefit, I wish to say, that they are wasting money on needless literature trying to convince us (Baptist) of a truth that we already believe, viz: that God requires of all men to keep the law. But we go a step further, believing that all who do not keep it fall under its curse. And we go another step further believing all have sinned and have fallen under its curse. Where we come to the parting of the ways with the Seventh Day Adventist is, that we believe that the law serves its purpose when it stops our mouths and we become guilty before God. While they believe, that, that is where it begins its work in our lives. In all the literature they send me I never find them writing about "the law of faith", or about "the righteousness of God without the law", or how God is "just and the justifier of him which believeth in Jesus." I have never yet found where they teach that, "to him that worketh not but believeth on Him that justifieth the ungodly his faith is counted unto him for righteousness." They fail to see the most precious part of the gospel of Christ, which declares: "that God was in Christ reconciling the world unto Himself not imputing their trespasses unto them." Somehow they can't understand that Jesus bore our sins in His own body on the tree of the cross.

The doctrine that God is not imputing the sins of believers unto them, but their past sins are forgiven and their future sins are covered with the blood of Christ, is foreign to them. Of course I mean in a judicial sense, for it is true that God will by no means clear the guilty, but will visit His children with the chastening rod (Heb. 12-6), but judicially their sins are covered with the blood of Christ. And "they shall never perish." Why? Because their substitute died for them, and God being just never imputes to men that which Christ bore for them in their room.

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and stead. The Seventh Day Adventists have no place in their creed for "the law of faith", for it makes God a saviour of men who do not keep the law. There is indeed a sad thing about those who believe the Seventh Day Adventist doctrine, for according to the scripture they are lost. Paul plainly says that "Christ is become of no effect unto you whosoever of you are justified by the law ye are fallen from grace." And he said more than that, he said, "cursed is everyone that continueth not in all things which written in the book of the law to do them." And there is not one of them that continueth in doing them all. And not only did he say that, but he also said: that, "the man that doeth them shall live in them." So, those who are trusting the keeping of the law for eternal life must be judged by the law at the judgment day; and everyone judged by the law will be condemned for "all have sinned." But thank God that those who have become wedded to Jesus Christ by faith in His blood "shall never come into judgment", for they were condemned once in their substitute, and died in Him, and paid the penalty of a broken law in Him when He died on the cross for them; but who was raised from the dead and has obtained eternal redemption for us. The only people who are saved are those who have been saved by grace through faith (Eph. 2-8).

J. E. HEATH.

MISSISSIPPI AND EVOLUTION

I see from the Daily Press that Mississippi has joined Tennessee in passing an anti-evolution law and I'm writing to express my pride in my native state. I only wish she could have been the first instead of the second to shut out of the tax-supported schools the teaching of that faith-destroying theory. I suppose the evolutionists threw out their usual smoke screen, that it is a contest in which religion is trying to dominate science, or is opposed to freedom of belief. Nothing could be further from the truth.

In the first place, evolution is not science nor any part of science. The evolutionist seeks to confuse the term with improvement or development, such is not the case. Evolution as used in this law is the theory that all life arose from a single one cell animal to the present day status of all the hundreds of thousands of species. It makes man the offspring and descendant of monkeys, or of monkey ancestry. It can take no account of man as an immortal soul. It describes sin as the impulses derived from man's brute ancestry. Knowing nothing of sin, it can take no recognition of salvation, the Christian life, character and virtues. The mudsill of the evolution doctrine is the principle of natural selection and the survival of the fittest. It holds that only the fittest will survive, and only the fittest ought to survive. This is the law of the jungle—might makes right. American bayonets met this

doctrine in its logical conclusion at Chateau Thierry.

Evolution has no facts to present for its amazing claims. The missing link is missing still. The amazing force which could take a single cell of life smaller than the point of the finest needle and raise it to all the myriad forms of life upon the earth including man with all his powers; could take the mists and out of it manufacture the earth, suns, stars, and the universe; was stopped-dead in its tracks 2,500,000 years ago and left not a tangible shred of evidence behind. I want to ask what paralyzed this mighty power and caused it to cease operations? The explanation needs explaining.

During an international peace congress at Paris twenty-five years ago, one of the Paris papers opposed to the peace movement said in an editorial these incriminating words: "The plea for peace in past years has been inspired by faith in the divine origin and divine nature of man. Men were looked upon as children of one father, and therefore war was fratricide. But now that men are looked upon as children of apes, what matters it whether they are slaughtered or not?"

Another thing, this law is no interference with religious freedom or the right of private judgment. Every man is free to believe that he is a monkey's grandson if he wishes, and none would dare to say him nay. Any man is free to preach and teach this doctrine to his heart's content provided he does it at his own expense.

If any evolutionist in any tax-supported school feels that he can not be intellectually honest and abide by this law let him get out. He is not honest if he doesn't.

If christianity can not be taught in our tax-supported schools, it is manifestly unfair to allow any anti-christian system that privilege. If atheism wishes to propagate its doctrines then let it build institutions at its own expense in which to do so. This is freedom and all the freedom any one could ask or claim.

If the people who furnish the money have no right to say what is taught their children, then I ask by what authority do a few self-appointed, self-styled intellectuals presume to dictate what shall be taught? If this is not the essence of popery, and popish oligarchy then I'm fooled.

I would not pay a hired man to put poison in the well where my children drink, neither will I willingly pay him to teach my children any theory that destroys their faith in God, Christ, and the Bible. Any fellow is free to have the itch that wants it, but I'm unwilling for him to give it to my family and collect money off of me for so doing.

Is evolution anti-christian? Well, consider these facts. Mr. Darwin spent three years at Cambridge studying for the ministry. After promulgating his "Origin of Species, Descent of Man, etc.," in his old age wrote, "for myself I do not believe there has ever been any revelation. As for the future life, every man must judge for himself between

conflicting vague probabilities." His star of faith went down into the gloom of agnosticism. George Romanes, called Darwin's successor, in his old age wrote of the "hallowed glory of that creed that once was mine, and the lonely mystery of existence as I now find it." His star of hope also went out in the gloom.

Professor Leuba of Byrn Mawr College sent out a questionnaire to 1000 scientists and found that over half of them denied a belief in God or in immortality. Of the biologists in this number only 37 per cent believe in the immortality of the soul.

He also secured 1000 answers from students in nine of the greatest universities of the land. Of this number, 85 per cent of the freshmen, newly come from home, expressed a belief in God and immortality; while of the seniors only 55 per cent did so. They attributed this loss of faith to persons of "high culture under whom they studied." If evolution is not anti-christian and faith destroying, it will have to do some more explaining before it makes out a clean bill of health.

In conclusion, Christianity welcomes every fact of science. It recognizes and promotes every discov-

(Continued on page 16)

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COLLEGE COLUMN

M. S. C. W.

Our Sunday School Classes are divided on the group plan of organization with a chairman over each group. We have been trying to have each group hold a meeting recently. So far we have held about 19 such meetings. There are 27 groups all told. Following are the names of the Groups, with their slogans, chairmen and Sponsor Mothers:

The Sparklers—Let your light so shine. Eula Mobberly, Chairman; Mrs. W. R. Sparks, Sponsor.

The Climbers—Ring true as you climb the ladder of life. Ruth Nichols, Chairman; Mrs. P. B. Jacob and Mrs. Leon Bell, Sponsors.

The Handy Clan—Love your clan; serve your clan, but learn to serve your fellow man. Mrs. Willis McClanahan, Sponsor; Elizabeth Wlse, Chairman.

Jacobites—Living, Serving, Giving. Beatrice Ross, Chairman; Mrs. John Jacob, Sponsor.

Pollyanna Club—Playing the Just Being Glad Game. Doris Varnado, Chairman; Mrs. S. B. Mingea, Sponsor.

The Double-You Club—Each one, win one. Juanita Lee, Chairman; Mrs. G. J. Burkert, Sponsor.

Louise Foreman Club—Oh, to be like her. Doris Smith, Chairman; Mrs. Parker Reeves, Sponsor.

Keithley Circle—Ruby Smith, Chairman; Mrs. J. D. Franks, Sponsor.

Leven Live Lasses—Live to learn and learn to live. Ruby Gaines, Chairman; Mrs. Eugene Beard, Sponsor.

The Gladsome Girls—Lock worry out and lock smiles in. Lavada Ryals, Chairman; Mrs. Claud Locke, Sponsor.

Self-Starters—Don't be a crank, be a self starter. Louise Lott, Chairman; Mrs. John Stallings, Sponsor.

Puck's Partners—Practice what you preach. Elwin Butler, Chairman; Mrs. Allen Puckett, Sponsor.

The Goatees—Ruth Evelyn McKenzie, Chairman; Mrs. Henry Beard, Sponsor.

Willing Helpers—Mary Louise Wood, Chairman; Mrs. Donald Fraser, Sponsor.

Sunshine Club—Scatter Sunshine. Elizabeth Tarver, Chairman; Mrs. J. W. Jones, Sponsor.

Happy Hippos—We want to be happy, but we can't be happy 'til we make you happy, too. Odie Jones, Chairman; Mrs. John Lloyd, Sponsor.

The Jolly Dozen—Do all the good you can, in all the ways you can. Mary Parks, Chairman; Mrs. Ray Waters, Sponsor.

The Woodpeckers—Not to be a block of wood, but to do a peck of good. Verbie Whittington, Chairman; Mrs. E. B. Wood, Sponsor.

Lawley's Lucky (Leven)—Be sure you are right and then go ahead. Lorene Jones, Chairman; Mrs. J. E. Lawley, Sponsor.

EVERY-DAY RELIGION.

(Abstract of Address Delivered by Congressman W. M. Whittington on Friday, March 19, at the Thirty-Fifth Annual Banquet of the great Vaughn Bible Class of the Calvary Baptist Church, Washington, D. C.)

Religion is more important than politics. Ideals determine society. Religious movements frequently result in political reforms. The great religious revivals of Wesley and Whitfield in the middle of the 18th Century prepared the way for George Washington and Thomas Jefferson. Religious freedom promotes political freedom.

The real need today is not more liberty, but more religion. We do not need more material advancement, but more spiritual development. We do not need more religious theory, but we do need more religious practice. In a word, the great need of the world is every-day religion.

By religion I mean Christianity; the two terms as I use them are synonymous. What is Christianity, anyway? It is not the observance of moral forms or customs; these may be the outward garments, but they are not religion itself. It is not altogether belief, nor is it altogether creed; these are evidences of the truth, but they are not the truth itself. Religion is more vital. It is not a matter of profession, but of performance.

Then, again, religion is not separate and apart from our daily lives. It is practical; it has to do with men and women in the every-day affairs of life. It makes the individual better, and it is vitally concerned about making society better.

While religion is difficult to define, it may be described: it is the rule and reign of Christ in the life of men. The Saviour delighted in the common problems of life, in the every-day experiences of mankind. He wrote no books, fought no battles, ruled over no city or country, and built no empires; his domain is in the heart and soul of man. Religion is positive; it is active; it is decision. We are either Christian, or we are not; there is no half-way ground. Religion is a great experience. It makes the individual better only that he may make society better. It is self-denial and sacrifice.

"The Cross on Golgotha can never save thy soul;

The cross in thine own heart alone can make thee whole."

Religion is obedience. It is the Christianity of the Bible. It teaches us how to live and how to die. Religion is faith; it is the hope of the world. We can never be saved materially unless we are saved spiritually.

As a nation we have a great history. We have carved out a new civilization on these western shores. We have felled the forests, crossed the mountains, spanned the rivers, built cities, constructed highways, founded churches, and established schools, colleges and universities

IN MEMORIAM

Edmund Brooks Pearce

On Friday night of March 5, the spirit of Edmund Brooks Pearce slipped quietly away to his eternal reward. The writer, assisted by Rev. J. C. Steward and Rev. J. V. Bennett of our city conducted the funeral service, the following Sunday afternoon in the church of which he was a member. His remains were laid to rest in the cemetery of Indianola with Masonic honors under a shower of beautiful flowers.

Bro. Pearce was born Feb. 26, 1866, in Yazoo County, near Benton, Miss., and there spent his childhood and young manhood days, amid the natural surroundings of an attractive farm home. He entered Mississippi College in the session of 1882-3, spending five sessions there, and finished the course in the regular B. A. He was married on Dec. 20th, 1893, to Miss Elizabeth Cooper, who has been his faithful and affectionate companion through these years. This union was blessed with seven children, four of whom still survive. He professed faith in Christ as his Saviour in the summer of 1895, since which time he has been a faithful and loyal member of the Baptist Church. He has lived in Indianola and Itta Bena several years at each place, but for the past six years he has lived in Belzoni. He has been a successful business man, engaged largely in the lumber business.

Mr. Pearce was one of the most faithful sons of God to his church, rarely ever missing a service of any kind, a faithful teacher in the S. S. classes, a man who dearly loved his family and home, a loyal and honored grand master of the Masonic lodge. By his manly conduct in almost every respect, he won the highest esteem and love of a host of friends in Belzoni. Besides his wife, four living children, three sisters, Mrs. Frank Herd of Indianola, Mrs. Sam Johnston of Yazoo City, Mrs. T. H. Phillips of Belle Prairie and one brother, R. N. Pearce of Columbus, Miss., he leaves a host of friends to grieve his loss. May the grace of the blessed Lord sustain and strengthen those who feel his loss most keenly.

His pastor,

—J. H. Hooks.

C. C. McNeill

Whereas, on Feb. 4, 1926, God in his infinite wisdom did call from earthly labor to eternal rest our beloved brother, C. C. McNeill, who was a member of the Quitman Baptist Church and who had been a member of the Board of Deacons for nearly a quarter of a century, and

along the highway of America's destiny; but neither our power nor our wealth, neither our learning nor our commerce, neither our armies nor our navies can keep us great. Only God can keep us great, and our future is secure only as we have faith in Him.

Whereas, in his death our church has lost a faithful member and the community and county an honored citizen and faithful public official, therefore, be it

Resolved, that we, the Baptist Church at Quitman, Miss., hereby extend to his family our sincere and heartfelt sympathy in their great bereavement; we commend the life that he lived to the young people of our church and community as an exemplary one, and may we all follow in his footsteps as he followed the Master.

Resolved further, that a copy of these resolutions be given to the members of the family, a copy spread upon the minutes of the church, and a copy be furnished the Baptist Record and also to the Clarke County Tribune for publication.

Respectfully submitted,

J. M. Carter,
W. H. Foster,
C. E. Hood,

Committee from Board of Deacons.

Mrs. M. L. Talbert

Mrs. M. L. Talbert was born May 10, 1844. Had she lived to the 10th of the coming May she would have been 82 years old. She was the mother of eight children, five of whom preceded her to the Glory Land.

Sister Talbert departed this life Feb. 22, 1926, at 10 A. M. She left three children to mourn her loss—Jerry, Hilary and Mrs. Claude Parker. They of course feel the deep pain of separation from Mother, but rejoice that their mother lived such a noble Christian life that she left no doubt in their minds as to where she now is.

Sister Talbert was a real Baptist of the old type, a very active member of the First Baptist Church for more than fifty years. A host of friends gathered in our church on Feb. 23rd at 10 A. M. to attend her funeral service, which was conducted by her pastor.

May our Heavenly Father richly bless these noble sons and daughter in the prayer of our entire church. Our loss is Heaven's gain.

Mrs. R. Pressgrove,
Mrs. K. Mattingly,
Mrs. W. E. Farr.

DIED.

On February 2, 1926, Miss Inez Murphree, age 15, daughter of Mr. and Mrs. Ed Murphree, departed this life. For nearly one brief year she had been a member of New Hope Baptist Church, but her quiet, Christian life was an inspiration to all of us. She was never known to do a malicious act and she had not an enemy.

Resolved by New Hope Church, that we extend sympathy to the bereaved family, that a copy of these resolutions be sent to the parents, that they be spread on our minutes and that they be published.

By order of the church,

Committee:

Mrs. C. Y. Spearman,
Mrs. Hugh Hyde
Miss Maud Jones

BOYLE, MISS.

We have just closed, last night, the greatest meeting Boyle, Miss., ever had. The whole church was affected. Old scores were settled. Conditions that had been existing for twelve years were settled. There were twenty-four accessions to the church. Many of the best people in town came into the church.

Rev. E. A. Bateman of Vicksburg, Miss., did the preaching. It was two weeks of the noblest preaching of the Gospel I ever heard. Not one word of lacerating lambast of any one or anything. A clear, strong, earnest exaltation of the person, power and work of Christ. No proposition was made till the last three nights of the meeting.

Joe E. Bryant of Tupelo, Miss., did the singing. He is fine, chaste, clean and of happy disposition.

I have never had as satisfactory and satisfying meeting held for me in all my life. I except none.

I have arranged to hold twelve or fifteen one week tent meetings in communities where there are great numbers of white people moved into this delta and are not in any church. My W. M. U.'s and my churches are backing me in it.

Rev. W. R. Haynie of LeCompte, La., will be with me at Doddsville the latter part of April or first of May.

—A. D. Muse.

P. S. We put on a close and earnest campaign at Shaw for the Baptist Record. Very satisfying results. The W. M. U.'s are pressing the Record at Doddsville and Boyle with good responses. I believe that if the people can be induced to subscribe for the Record it is far better than putting it in the budget.

—A. D. M.

STATE INTERMEDIATE APPROVED WORKER.

Miss Verda Von Hagen, of Columbus, Miss., at the suggestion of your state Sunday school secretary, has been recognized by the Baptist Sunday School Board, Nashville, Tenn., as the Intermediate Approved Worker of Mississippi.

Her work will be under the supervision of the state Sunday school secretary in co-operation with the Intermediate Department of the Baptist Sunday School Board. She will formulate, and with your co-operation, carry out a program for the promotion of the Intermediate Sunday school work of the state.

She, in co-operation with the state Sunday school secretary, will secure a district Intermediate worker in each district of the state and an associated Intermediate leader in each association, and will aid in promoting Intermediate work in enlargement campaigns, training schools, the summer assembly or encampment, all associational district and state Sunday school conventions, and in any other meetings where Sunday school work is stressed. She will also secure a mailing list of all pastors and Intermediate superintendents and teachers, assisting the state secretary in advertising tours or other meetings of special Inter-

mediate workers, and help in perfecting city Intermediate Superintendent Conferences where possible to do so.

We earnestly urge the co-operation and prayers of every interested worker in assisting the state Intermediate approved worker in making this the greatest year in Intermediate work your state has ever known.

MARY ALICE BIBY, Associate Intermediate Worker, Baptist Sunday School Board, Nashville, Tenn.

PRAYER ANSWERED

Chicago, March 22.—Decent citizens and home owners in Lansing, Thornton and other outlying suburbs of Chicago, cursed with vile roadhouses operated by Chicago gunmen and gangsters, have been conducting prayer services in front of the notorious dens. The sturdy and devout bands paid no attention to the obscene and profane comments of the dive keepers and their hangers-on, but stood in the snow and appealed to a higher power to deliver them from the curse.

So far the movement has been signally successful. Several of the dens have retired from business.

Today help of a strong nature came from another source, when 20 husky prohibition agents, armed with search warrants for nine of the resorts and "John Doe" warrants for 18 individuals, descended upon the roadhouses and padlocked the dens.

The prayer services have been led by Brother Bill Taylor, reformed convict, drunkard, gambler, who "hit the sawdust" after hearing Billy Sunday. Brother Bill has conducted his band of from 20 to 60 faithful to various vile holes. They were bombarded with empty beer bottles and the vilest language, but they persisted. Today Uncle Sam heard their prayers and swung into action.

HAYS CREEK

Hays Creek Church, in the Montgomery County Association, lost a young, aggressive pastor last second Sunday. Brother F. O. Martin had been pastor of our church for the last five years and was used in God's hands to the extent that the church was put on a better working basis in every sense of the word than it had been for a good many years past. His resignation came as a shock and was heart-rending to us, for we loved him so much. Brother Martin is humble but he is also a booster. The church is now without a pastor. Pray, brethren, that the Lord will send us a man that can take up the work of Brother Martin and carry it on to the glory of God.

—J. C. Bennett, Deacon.

CROWLEY, LA.

I promised some time ago to give you a sketch of the Baptist work in this part of lovely Louisiana. Since I must send you a check, will do that now.

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the direction of the Southern Baptist Convention. That statement may seem absurd at first thought, but if you knew the conditions you would not think it absurd. There are eleven parishes in Louisiana without a Baptist church and the majority of them are between here and New Orleans. There are twelve cities with populations varying from 5,000 to 10,000 without any Baptist church, and the greater number of these are between here and New Orleans. There are multiplied thousands of these people that cannot speak a word of English. Crowley is on the edge of the French country, and yet we have some members of our church that cannot speak English. I have a family of five waiting baptism now, father and mother and three daughters, and the father and mother cannot understand English. One of my members prays in French and I hardly know when to say amen.

We have located near here The Acadia Academy, which is fulfilling a great mission in training the French converts and sending them out among their own people to preach the Gospel. They have men and women twenty-five and thirty years old to enter the first and second grades. We have about twenty of these young men there now studying, not Arts and Science—and Evolution—but learning to read that they may go out, read the Word of God to their own people and preach Christ to them. They go out in the destitute places on Friday, Saturday

and Sunday and preach. They have some wonderful experiences to tell when they return. Some of them are waylaid and shot at on their way. Sometimes they may have a crowd assembled to preach to and the priest will come with the officers and make them leave. Yet God is using them in a great way and the people are breaking away from Rome in many places. I could give you the story of some wonderful conversions but I must close or this will reach the waste basket.

I wish the messengers from Mississippi that go by New Orleans would arrange to leave out of there in the morning so that they can see some of the country from here there. Remember this, that you will not see one town for one hundred and fifty miles out of these that has a Baptist church in it. In fact, there is not an organized Baptist church from New Orleans to Lafayette. Come over to see us and we will show you a real mission field.

—H. J. McCool.

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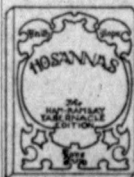
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(Continued from page 13)

ery; it lauds and supports every step of human progress. The spirit of Christianity made possible our system of universal education. It built those splendid institutions in whose laboratories science is now working for the advancement of humanity. But Christianity will not sit supinely by and allow a few infidel professors under the name and guise of science to take advantage of their positions in these institutions to pour into the hearts and minds of the youth of the land that which wrecks their faith in the supremely fundamental things for which the fathers built these same institutions. No, I don't think so.

N. A. MOORE.

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Nuyaka Baptist Academy,
Okmulgee, Okla.,
February 14, 1926.

Dear Brother Wiley:

I am 'the happiest girl' in the world tonight, and even if I do sit up here by an old coal oil light to write, I have the most wonderful news in the world to tell you!

Three of our girls are Christians—**SAVED TODAY!** St. Valentine's day, too. What a wonderful valentine from the Master—could He have said "I love you" in any better way?

I must tell you all about it. As you know this is the day that Mr. and Mrs. Alder go to Boynton. Mrs. McFatrige was spending the week end in Okmulgee and after Sunday School Mr. McFatrige went in to have dinner with them, leaving me with the kiddies. And while they were gone we had a regular revival meeting. It started right after lunch. You know Happy Harjo I'm sure. Well, she came into my room see you when I get through washing and said "Miss Sharp, I want to dishes—about church" (her Indian way of saying it). So after she was through, we went into the living room and she began to cry and said that something I had said in the Sunday School lesson made her want to "be Christian and go back to church" (she has been sprinkled in the Methodist manner). Then I talked to her and helped her the best I could, and after we had prayed she accepted Christ as her Savior and said that she would be willing to confess Him at church tonight (the McFatrises were returning in time for services tonight). While we were still talking, Ruth Blackwell, a Cherokee girl, came in and said she wanted to be a Christian. We went on reading and talking and after a while went out on the balcony. I had said no more to Ruth because I was afraid she might not be under quite deep enough conviction, but as we were coming in, she said to me, and this time there were tears in her eyes,—"Miss Sharp, I want to be a Christian." I knew then and we came in and after Happy and I had talked and

prayed with her, she, too, was saved. Happy prayed with me for Ruth—wasn't that fine?

Then tonight—tonight was glorious. The McFatrises came back. I told them what had happened. We had a wonderful service. Brother McFatrige preached a fine sermon—oh, you just felt that the Spirit of the Lord was there. When he gave the invitation, Happy and Ruth came forward. Then two boys and a girl who are already Christians, John Smith, Ralph Henneha, and Nell Mouse, came and reconsecrated their lives—and Grace Sapp and Thomas French came saying that they wanted to be Christians. Oh, Brother Wiley, to you who see such things happen every Sunday, that wasn't much out of the ordinary, but out here, where there seemed to be so little religion among the students—it was **DIVINE**—to see those two girls standing there with tears in their eyes confessing Christ as their Savior, and the others coming so seriously and beautifully.

After we had finished "family altar" in our building, Grace, the one who wanted to be a Christian, stayed to talk with me, and just before I sat down to write to you, she gave her heart to God. She is Cherokee, and I am so happy for just this last week her Cherokee Indian father was here and he talked a long while with me, telling me what kind of a woman he wanted Grace to be and that he would pray with us, although, he said, he was backslidden himself—he would pray for us and that Grace would become a Christian. And now I am so glad that we can write him that she is saved.

I must go to sleep for I have a long, hard day ahead of me tomorrow—but I just had to tell you tonight the glorious news. I feel just like,—"and I will pour you out a blessing, that there shall not be room enough to receive it". Oh, hasn't the Lord been good to us today?

Pray for us—pray for me.

Sincerely yours,

(Signed) Mary Gladys Sharp.

(Note—Miss Sharp, the author of this letter, is a full blood Indian girl and holds the B. A. degree from Oklahoma Baptist University, a standard college. She gave up a teaching position in a state school and came to our Nuyaka School for a much smaller salary in order to be in position to do religious work.—J. W. Cammack.)

McCOMB

After twenty-five years of service in McComb, the Central Church has given me a vacation for as long as I want it. My successor will be chosen soon. He will find a splendid town, a new brick church, and a loyal and royal people.

I will leave May 1st for Alexandria, La., where I have a sister, whom I have not seen for long years, for I have been too busy to visit kinfolks. Then I will go to the Convention at Houston, and from the Convention will go home with Reverend M. T. Andrews, whom we

helped to ordain at Eastfork some years ago, and who is now one of the leading preachers of Texas. Will spend the month of June in Oklahoma, returning by the way of Jonesboro, Arkansas, and Memphis, ten days at each place. Will be in Mississippi for some meetings in July, August and September. It will not be a rest, but a change of work—for the Book says, "As you go, preach".

Bro. Mayfield and his people have just enjoyed a good meeting, and Brethren Gill and Jones are now planning for their meetings; and when the Lord sends the Central Church a Shepherd, they will put on a good program for the Kingdom.

Magnolia, the queenly city, a few miles below us, is still without a pastor, but Editor Lipsey is feeding the flock until the Lord, by the help of the deacons, can secure a pastor. Whoever goes there will be among the best people of all this section.

—J. H. Lane.

A colored man was whitewashing a fence. A passerby stood and watched him a while and asked him: "Sam, why don't you get a brush with more bristles in it?"

"Wha' fer?" replied the aged and contented worker.

"Why—if you had a good brush you could do twice as much work."

"Yeh, but ah ain't got twice as much work to do!"—Exchange.

Mistress: "So your matrimonial life was very unhappy. What was the trouble? December wedded to May?"

Chloe Johnson: "Lan' sake, no, mum! It was Labor Day wedded to de Day of Rest."—Exchange.

It Depends — "Are there any sweeter words in the English language," musingly inquired Professor Swiggs, "than 'I love you'?"

"Well," grimly replied the pessimistic hearer, "I understand that some authorities regard 'There's that money I owe you' about the epitome of satisfactory sentences."

Church "Dance" Room—They were showing the visitors over the new church.

"This is the bawl room," said one. The visitors' eyes opened in amazement.

"Why, certainly they don't have a ballroom in a church, do they?"

"Yes, it is where they take the babies when they cry."

The Limit—"Is Fraser's wife fond of argument?"

She: "I should just think so. Why, she won't even eat anything that agrees with her."

At the lunch hour we heard this conversation between the office boy and his evidently unattached friend:

"Say, how long you been workin' here?"

"Ten days already. Fine job."

"When do you hafter get to work?"

"Any time I want to."

"Aw, go-wan! Whatcha trying to do, kid me?"

"Nope. I c'n go to work any time I feel like it, just so I ain't no later than 7 o'clock."—Exchange.

"Yes, of course, she's a very nice girl."

"But, cat to cat, what do you think of her?"

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